

Campbell 1. a. 13

Per Parcel Post

On H. M.'s Service only

To J 298

J. T. Campbell Esquire
Care of ^{myself} Forbes & Co

61

~~12.15~~

Bombay

Registrar Home Depart^t
Calcutta



Bombay March. 12th 1877.

Sent by Gen. Edward Bayley, or
by Whitley Stokes.

J. F. Campbell

Ridgely Lodge,
Kensington
London. W.

Besides the book itself, contains
a lot of curious knowledge given
incidentally by a gentleman who
has made a study of these people
and knows more about them than
any body else. The people whom I saw
are very like him in personal
appearance, in dress, and in many

ways. I have not yet found much
life in the words.

Per Parcel Post

On H.M.S. Service only

To

J. F. Campbell Esquire
Care of Forbes & Co.

Bombay

Registrar Home & War
Calcutta

A.

2

vi

v

GRAMMAR

OF THE

RÓNG (LEPCHA) LANGUAGE,

AS IT EXISTS IN THE DORJELING AND SIKIM HILLS.

BY

COLONEL G. B. MAINWARING,

BENGAL STAFF CORPS.



CALCUTTA:

PRINTED BY C. B. LEWIS, BAPTIST MISSION PRESS.

1876.

To

THE HON'BLE E. C. BAYLEY, C. S. I.

Member of the Council of the Governor General of India.

As a slight tribute of respect for his great attainments in Philology and in general knowledge, and for the advancement he renders both personally and by encouragement to all literature and science, this book is gratefully dedicated.

Calcutta, December 1875.

PREFACE AND INTRODUCTORY REMARKS.

Before presenting to the public a grammar of a language, it may be considered meet to give some information regarding the country and people, especially where, as in the present instance, little is known respecting either. Relating to the Lepchas and country, however, little information can be imparted. Sikim is in Lat. $27^{\circ} 2' 53''$ N. Lon. $88^{\circ} 18' 41''$ E. and is bounded on the North by Tibet; on the East by Prú (Bútán); on the West by Nepal; and formerly extended on the South to near Titalyah in the Plains.

It was not until the year 1814 that the first political connection with Sikim commenced, and then only with reference to the affairs of Nepal. The first communication of importance with the latter, commenced in 1767, when the reigning Newah Rajah, harassed incessantly by the independent Gúrkhas* who were now threatening his capital (Kathmandah), became alarmed and besought the aid of the British Government in India. It being considered politic to retain in peace the great mercantile and agricultural commerce which existed between Bengal and Nepal, and thence extended, through the latter country, to Tibet and China, his request was acceded to, and a force, under Capt. Kinloch, was sent to his aid, but, unfortunately, the troops despatched were totally inadequate for the occasion. They arrived in Nepal in the commencement of the rains (1767); the malarious and deadly climate of the Terai, and want of provisions soon prostrated the few and unseasoned natives of the Plains, and Kinloch was obliged to retire. The Gúrkhas relieved from restraint, did not wait for a second force to be sent, but renewed the attack with unprecedented vigor and shortly took Kathmandah. Wholesale and indiscriminate slaughter ensued, all the ruling Newah chiefs were put to the sword, and midst uncontrolled bloodshed and unheard of atrocities, the Gúrkha chief, Prithwi Narayn, became the ruler of the kingdom. Elated with their success, which added to their hill territories the country of Nepal, comprising the vallies of Tírhút and Sarun,

* The Newahs were the Buddhist inhabitants of Nepal. The Gúrkhas were bigoted Hindus: grasping and rapacious, they, at first, gradually, and afterwards rapidly invaded and possessed themselves of the territories of the numerous independent chiefs who held sway in the Himalayas. The conquest of Nepal and of Sikim, united their possessions, making them masters of all the Hill and Terai tract, from the rivers Sutlej in the N. West, to the Rung-nyo (Teistah) in the S. East.

the Gúrkkhas aspired to the conquest of Tibet and China.* The former country they invaded, reduced part to subjection and occupied it; but were ignominiously driven out by Chinese troops in 1792. They, however, still held in possession the country of Sikim, which they had subjugated after the conquest of Nepal, and retained in domination by a series of fortified intrenchments and barricades. I am not writing a history of Nepal, it would therefore be foreign to the present subject to recount all the events which succeeded that calamitous triumph of the Gúrkkhas, which, for many years, plunged a peaceful, prosperous and most flourishing country into a state of anarchy, into constant civil broils and contentions, and rendered it a scene of ungoverned passions and of appalling barbarities.† It was in vain the British Government intermediated, in vain it strove to keep in check the violence that convulsed the country. Treaties were made but to be broken by Nepal; the British Envoy was treated with duplicity and disrespect. Wearied with the constant discord and reiterated aggressions, the Government of India declared war in 1814;‡

* The invasion of Tibet, and pillage of the Grand Lamasery of Degarchhe were also in a great measure due to the influence of a Lama, known as, Samhur, (his true name and title were Sha-kar Khyem-bo; literally, Sha-kar, the learned), brother of the བཤམ་ཤིས་ *bkra-shis* (Anglice, Teshi) Lama, who, on the death of the latter, fled from Lhasa. Having brought much plundered treasure with him, he was taken into favor by the Nepal chief. Afterwards, on the peremptory demand of the Chinese authorities for his surrender, to avoid being delivered over, he put an end to his life by poison.

† A graphic account is given of the state of Nepal during this early period by an eye-witness, a Roman Catholic Priest (Father Guiseppe, Prefect to the Roman Mission), who was a resident at Nepal for four years; he states, — to firmly secure the valley of Nepal, the Gúrkkha Chief hoped to effect this purpose by causing a famine, that orders for this were issued and vigorously carried into effect — “Every person who was found on the road carrying even a little salt or cotton was hung on a tree, and he caused all the inhabitants of a neighbouring village to be put to death in a most cruel manner, even women and children did not escape, for having supplied a little cotton to the inhabitants of Nepal; and when I arrived in that country in the beginning of 1769, it was a most horrible spectacle to behold so many people hanging on trees in the road.” — He relates that the besieged, in a fortress (Khirtapúr), submitted themselves prisoners under a promise of general amnesty, but that after their surrender, Prithwi Narayan sent instructions to his brother, (whom he had placed in possession of the surrounding country), to cut off the lips and noses of every one, and that all these (lips and noses) were to be preserved — “that he might ascertain how many souls there were.” — The order was carried into execution with every cruelty and horror, none escaping, (neither women nor children), except the players of wind instruments, who alone were spared. Many in despair put an end to their lives — “it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased.” With sarcastic and diabolical jocularly, Prithwi Narayan afterwards changed the name of the town to Naskatpúr, = the place of cut noses. He did not survive long to enjoy what fruits he may have reaped; he died two years after, in 1771.

‡ On the first threat of war by the British, in the early part of the year, the subject was referred, by the Rajah, for the decision of the Chiefs. Though the recommendation of a temporizing and conciliating policy, urged by prudent counsellors, was in the majority, the boast — that the Gúrkkhas were invincible and their country impregnable — was paramount. War was determined on. Hostilities were immediately commenced by a force proceeding and slaughtering almost all of the few men that composed our Police outposts of Bhutwal.

and in the latter end of that year a force was sent under command of Sir David Ochterlony. Having overcome the Nepal troops, the latter sued for peace. In framing conditions, one of the stipulations was, that the Gúrkhas should relinquish all claim to the territory, usurped by them, belonging to the Sikim Ruler. They would not accede to all the terms. The campaign was therefore renewed, under the same General. Instructions were also sent to Capt. Latter, the Political Agent on the Eastern Nepal frontier, to render the Sikim king every assistance in his power to expel the Gúrkhas from his territories. Nepal being completely subdued, the treaty of Segowlee, bearing date the 2nd December, 1815, was formally signed and sealed, in which, by the 5th and 6th Articles, the Nepal Government renounced all claim to the land east of the Mechi river, and further bound itself, never to molest the king of Sikim, or invade his territories, that all differences should be referred to the arbitration of the British Government—"by whose award the Rajah of Nepal engages to abide."—It was not, however, until afterwards driven out by a force under Captain Latter, that the Gúrkhas eventually evacuated the Sikim territory.

Sikim was considered of special importance as affording an accessible approach to Eastern Tibet, and, as such, was deemed advantageous to be retained by a friendly power. The following year, therefore, a covenant was entered into by Captain Latter, on the part of the Governor-General Lord Moira, securing, to the king of Sikim, the whole of his territories. This covenant was delivered to the deputies of the king, at Tírhút, on the 10th day of February 1817. For some years after this, nothing of importance took place between the British Government and Sikim. In 1827, disputes, with regard to the boundaries, occurring between Nepal and Sikim, Captain Lloyd, commanding the frontier force at Titalyah, and Mr. J. W. Grant, Commercial Resident at Maldah (who had before visited the hills), were ordered to proceed to Sikim to amicably arrange matters. Both were charmed with the country and the inhabitants (the Lepchas).* They selected the site of Dorjeling,† as a most

* I use the term Lepcha; as it has been so long employed, it may be considered to have become Anglicised; I do not know the origin of the word, but it is doubtless a denomination of the Gúrkhas, from whom most of the names of the neighbouring places &c., have been taken, instead of from the inhabitants of the respective countries, *e. g.* Sikim, Butan, Tibet, &c. The proper name of the Lepchas, as they call themselves, is—Róng.

† The Tibetans had before this time formed a settlement at Dorjeling, on the summit of which they had built a Lamasery, (about 110 years ago). This the Gúrkhas had, more than once, attacked and plundered, and, at one time, had converted it into one of their guard posts. The ruin of the Lamasery remains to the present day. The name, "*Dorjeling*" was given by the Tibetans; it is compounded of three words; viz. ལྷ་ *ri* a stone, རྡོ་ *rje* noble, and རྒྱལ་ *gling* a place. The first two words compose a compound word, ལྷ་རྡོ་ *dor-rje* a precious stone, a jewel, also a meteorite stone; hence, an ecclesiastical sceptre, (emblematical of the thunderbolt, Sanscrit वज्र; so, ལྷ་རྡོ་རྒྱལ་ *Dor-rje-gling*, pronounced Dorjeling, (corrupted, by Europeans, to Darjeeling), may be translated—the place of ecclesiastical sway.

beautiful and convenient spot, for a sanatorium, and strongly urged on Government the importance of securing it for that purpose. The then Governor-General Lord Bentinck, and his successor Lord Auckland, both appreciated the advantage of holding such a position in the hills, and both earnestly commended it to the attention of the Court of Directors. The latter, in the year 1830, forwarded directions that, on the first favourable opportunity, overtures should be made to the Sikim Ruler for the cession of the Hill of Dorjeling. In 1834, boundary disputes having again risen between Nepal and Sikim, Major Lloyd, as Governor-General's Agent, was deputed to settle affairs, and to treat for the surrender of the Hill tract of Dorjeling. The king consented to cede the land, on condition that the territory of Debgang, (with one or two other minor stipulations), should be granted to him in exchange. In reply, it was represented, that as this property had already been conferred on the Rajah of Julpai-guri, it was impossible to accede to his desire. The answer returned was, simply, an unconditional present of the coveted land. The English version of the transfer deed, as rendered by the Government translators, being short, I here give it verbatim.

Translation of the Deed of Grant making over Dorjeling to the East India Company, dated 29th Magh, Sambat 1891, = A. D. February, 1835.

‘The Governor-General having expressed his desire for the possession of the Hill of Dorjeling, on account of its cool climate, for the purpose of enabling the servants of his Government, suffering from sickness, to avail themselves of its advantages, I, the King of Dre-jong* (translated Sikimputti Rajah), out of friendship to the said Governor-General, hereby present Dorjeling to the East India Company, that is, all the land south of the Great Rung-nyit (translated Rungeet) River, east of the Ru-shi (translated Balasun), Kalyail and Little Rung-nyit (translated Rungeet) Rivers, and west of the (translated) Rungus† and Mahanuddi Rivers.’

Major Lloyd was commissioned to construct roads, and to make all arrangements for establishing an European settlement. Under his administration all that was undertaken succeeded, and entire harmony existed with Sikim. In 1839, Colonel Lloyd left Dorjeling on active military employ, and Dr. Campbell who had previously served at Kathmandah, was temporarily appointed in his room, and afterwards permanently confirmed as Superintendent of Dorjeling. He was vested with extraordinary and independent judicial powers.

* འབྲུག་རྒྱལ་ཁབ་ *hbras-ljongs*, pronounced, as above, Drejong (literally, the country of rice), the name given to the country by the Tibetans, called by Gúrkhas, and, hence, improperly, by Europeans—Sikim.

† Meaning the Rung-nyo; (called by Gúrkhas, and now *improperly*, as in the above note, by Europeans, —Teestah).

Having thus given an outline of the events which preceded and led to the occupation of the British in Sikim, we may take a glance at the people and country, of whom, and of which, the British Government took the charge. Towards showing in a slight degree the characteristics of the Lepchas, and the state in which we found them, I shall, here, make a short extract from a letter I wrote, twenty years ago, regarding them, to a gentleman high in Government administration.

“What or whosoever might have been their original source, they here appeared in the most simple, primitive state, living in the midst of the vast, wild, magnificent forests, old as the hills themselves, and, as I think, I mentioned to you, each family residing by itself, having no villages or communities, and but little intercourse with each other; thus they dwelt in pretty cottages, around which they cultivated their plot of ground, which afforded them rice,—their staple food;—grain of different sorts; cotton, from which they spun their cloth; seeds from which they expressed their oil, &c. From the forests they obtained fruits of numerous descriptions, edible and otherwise useful; thus all their wants were supplied. They knew no care, and but little sorrow, cheerful as the birds, and sturdy as the trees around them, they roamed through the forests inhaling health. They understood little about medicines and had not much use for them, sickness being almost unknown among them, but they possess some very efficacious roots, &c., with which I believe Europeans are still unacquainted. Their religion was particularly simple; they believed in one Good Spirit, and in innumerable evil spirits; to the former they conceived their worship was due, and to Him they offered their prayers and thanksgivings; the latter they considered prowled about, and haunted every spot; to them they attributed whatever sickness or misfortune befell, therefore deemed it requisite to propitiate them, which they did by offerings of rice, &c. The first fruits of the season were always offered to the Good Spirit. I may state that the purity of their belief was, at a period antecedent to our arrival, somewhat perverted by the introduction from Tibet of the Buddhist religion; it had and still has, however, but little hold on them.”

Having no written, or authentic traditional records regarding their migration into this country, I have not yet been able to discover the exact period at which they first arrived. That they are in no way allied to any of the aboriginals of this country, is certain, nor can I find that they have any relationship with any of the immigrant races. They are called Mōn by the Tibetans, which circumstance and a resemblance in physical conformation, might lead to the inference that consanguinity would be found to exist between them and the Mōn race, the early settlers in Pegu,* but as far as I can judge from a comparison of their languages, the races are

* In the Asiatic Society's Journal, Major General Sir A. Phayre, K. C. S. I., C. B., writing on the

perfectly distinct. The Lepchas are naturally fair, latterly the absence of all forest shade, and intermarriage with the Yakthúmbha,* also, lately, with the Gúrkha races, have tended in a great measure, to alter the features and complexions of many families.

The earliest veritable information I can acquire of their history, commences from the time of their King Turvè (ཁྲུ་པཎ་ *Tur-vè pa-no*), who, apparently, reigned about 450 years ago, and about this period, they, probably, entered the country. Midst the extensive forests which covered the entire southern face of the Himalayals, and which, in Sikim, from the firs and pines and scant verbage that skirts the eternal snows, to the dense luxuriant tropical vegetation of the vallies, were then totally uninhabited, the homeless Lepchas found what they sought, a place of refuge. They gave to the country the appellation of *ne lyáng* (ལྷུང་ལྷུང་), literally, a place of caves, hence, of retreat, of shelter, (so, Tib. བཅུ་པ་ལྷུང་ a place, a residence བཅུ་པ་ལྷུང་ *gnas-par*, to dwell, to abide); and caves, (some of which, in Sikim, are very extensive), may, for a space of time, have been their chief habitations. In this land, they settled down, cultivating the soil in peace and tranquillity. Whatever may have been their previous circumstances, adversities and troubles, they, here, found a haven of rest. After the death of King Turvè, three successive Lepchas,† sons of their Royal Fathers, ruled the land. In the meantime the people had prospered and increased. But this halcyon state was not permitted to progress, altogether, undisturbed.

On the demise of King Tur-ayek, the throne was usurped by a Tibetan,‡ from

History of Pegu, remarks, with reference to the connection of the Môn with other tribes, the fact, that, 'Csoma de Koros, in his Tibetan Dictionary, defines Mon as a general name for the hill people between Tibet and the plains of India.' The Tibetans, at Dorjeling, apply the term to the Lepchas alone, they do not call the Nepalese, or other tribes—མོན་ *Môn*.

* This race, generally known to Europeans as the Limbú, is a peculiar one. The people are Hindus in religion, but less bigoted than the Gúrkhas. Though some of the words in their language, are allied to Lepcha, the tongues are altogether dissimilar; and the people are darker and very inferior to the Lepchas. Formerly they possessed a written character of their own, which Dr. Campbell, in 1850, informed me, had long died out, and that he had, in vain, endeavoured to find traces of it. In 1853, while in the hills, I came across a man who possessed some books and could read and write; from him I acquired a knowledge of the caligraphy. At Dr. Campbell's request, I gave him a copy of the Alphabet. On my return from England in 1857, I found in an old number of the Journal of the Asiatic Society of Bengal, published during my absence, a description and lithograph of the Alphabet, but the latter rendered upside-down and otherwise incorrect.

† Their several names were, ཁྲུ་སྒྲུང་པཎ་ *Tur-sung pa-no*, ཁྲུ་ཤུང་པཎ་ *Tur-ageng pa-no*, and ཁྲུ་ཤུང་པཎ་ *Tur-ayek pa-no*.

‡ His name and title were, རྩ་ཤོག་རྩ་ལྷུང་པཎ་ *phün-tshog rnam-rgyas*, (*Phün-tsho Nam-gye*), and those of his successors, (in what may be termed the Tibeto-Lepcha dynasty), were, རྩ་ཤུང་པཎ་ལྷུང་པཎ་ *rten-sung rnam-rgyas*, (*Ten-sung Nam-gye*); རྩ་ཤུང་པཎ་ལྷུང་པཎ་ *phyag-rdor rnam-rgyas*, (*Chak-dor Nam-gye*); རྩ་ཤུང་པཎ་ལྷུང་པཎ་ *...*

which period a new era commences. He and his successors, however, married Lepchas, and the language and customs of the latter were retained. But other circumstances supervened to detract from the happy state of primitiveness in which the Lepchas lived. After the Tibetan usurpation of the throne, the Buddhists of Tibet began to enter Sikim, and to found lamaseries therein. In these, as usual, they stocked and reared young neophytes, and thence they disseminated their doctrines. In essaying to proselytize the people, they were not at all scrupulous as to their mode of conversion. They collected and destroyed the manuscript books of the Lepchas; and translated into Lepcha parts of their own mythological works, under the name of Tashi-sung, (History of Tashi), thus giving the pure and unsullied name of Tashi,* (which single and invisible God, the Lepchas had hitherto worshipped with all the simplicity and purity of children), to a foul and fabulous incarnation, whose pretended life, they published, and this, (with the indoctrination of a host of other deities), they preached to the Lepchas as gospel. Jealousy and rancour, also, rose between the rulers and chiefs, which by no means added

hyür-met rnam-rgyas, (*Gyür-met Nam-gye*); མཐ་ཐུས་ཡུལ་རྒྱལ་པོ་མཆོག་ *rnam-rgyas phüa-tshogs*, (*Nam-gye Phün-tsho*); བོད་མ་ཡུལ་རྒྱལ་པོ་མཆོག་ *brten-hsün rnam-rgyas*, (*Ten-zün Nam-gye*). It was in this king's reign that the lamaserie at Dorjeling was built, he afterwards died at Lhasa); གཏུག་པོའ་མཐ་ཐུས་ *gtsug-phüa rnam-rgyas*, (*Tsük-phüt Nam-gye*); and the 8th and present ruler, སྤོང་མཁོ་སྒྲུ་གཤེན་ *srid-skyong sku-gzhogs*, (*Sit-kyong Ku-zho*), His Majesty, the defender of the realm. Since writing the above I have heard of the death of this king. Lately he had been acting with considerable independence — the Lamas were, consequently, much dissatisfied with him.

* His title is ཇེ་ཤི་ཏུ་བོ་ཐིག་ *Ta-shi Tuk-bo Thing*, compounded of ཇེ་ *ta*, a prefixed particle, here forming a substantive; ཇེ་ *shi*, to see; this is also often, especially since the ingress of Tibetans pronounced *she*, from ཇེ་ *she*, (Tib. ཤེས་པ་ *shes-par*), to know; synonymous with, to see; ཇེ་ཤི་ལེ་ *shi re*, the sight, *scire* to know, to ken, (compare, Goth. *kann*, Tib. ཇེ་ཤི་ *Lep. ཇེ་ཤི་* *Khyen*, to know, also *Lep. ཇེ་ཤི་* *ko*, to comprehend, to be cunning; (whence also, English *can*, *Lep. ཇེ་ཤི་* *khu* to be able, ཇེ་ཤི་ *kón* to cause); Lith. *zi-noti*, Dutch *zee*, Tib. ཇེ་ཤི་པ་ *gzigs-par*, (*zi-par*), *Lep. ཇེ་ཤི་* *zu*, to see, to perceive, to know by seeing, &c.); *tuk-bo*, the agentive of ཇེ་ཤི་ *tuk*, to overspread, (compare, Heb. כָּסָה Arab. كَسَا a covering, a cupola &c.); and ཇེ་ཤི་ *thing*, a lord, (radically implying, an exalted flow from the First Cause, (see also, lord, in Powers of Letters), relatively, being a reduced participial form of ཇེ་ཤི་ *thi*, to reach, to arrive at, whence co-relatively we have Sax. *thing*, the *thing* emphatically, serving (ཇེ་ཤི་ *tek-hán*), progressing, from lowest to highest, the *thane*; the *thoht*, having its seat in ཇེ་ཤི་ *thyák*, the head, (hence *thyák*, also signifies, to know, (ཇེ་ཤི་ *thyo*, to hear, to know, to know by hearing), leading to the ཇེ་ཤི་ *thok*, the highest point; the ཇེ་ཤི་ *thár*, the goal, the ཇེ་ཤི་ working on to the *śávaras*, or to *θεός*. See *Th*, in Powers of Letters). Hence, *Ta-shi Tuk-bo Thing* signifies, the All-seeing, Omniscient and Omnipresent Lord.

to their tranquillity ; these fomented, and excited their passions, till, in 1825, these latter burst forth with violence. The then ruler, Tsuk-phut Nam-gye, suspecting, with reason or otherwise, his chief minister, a Lepcha, by name Râ-thup, of conspiring with the Gûrkhas to dethrone him, made a sudden onslaught and slew several of his relatives. The Chief himself, with his adherents, succeeded in escaping to Hâm,—a district on the Eastern frontier of Nepal,—where their descendants still form a settlement.

All this, however, chiefly effected the *Bar-fông-mo*,* and the few chiefs about the court ; it made little impression on the mass of the people, these still followed their own habits and customs, still lived untrammelled in the vast forests, they yet had their priests—the bards ; and the squabbles of the court, and the teachings of the Buddhists were of little import. The advent of the Europeans was the first real blow the Lepchas received ; their downfall quickly followed. Dr. Campbell, on obtaining the government, used his influence to induce every foreign tribe, and people, to come and settle in the country to the great detriment of the Lepchas. The Gûrkhas, whom the British had such trouble in expelling from the territory, were particularly encouraged ; they, the Mûrmis,† and innumerable other tribes flocked into the land, they settled whither they willed, they burned down the forests, the country became filled with them. To avoid the odious association of the Gûrkhas, who were ever their enemies, and whose habits and customs, with their narrow-minded cold-blooded dispositions, degrading and baneful caste prejudices were totally at variance with the open warm-hearted spirits, and overflowing generous character of the Lepchas,‡ the latter fled from place to place, cultivation became neglected, want and misery ensued. Ground-rent, in specie, was also demanded ; how was this to be paid by those, who, until Europeans arrived, had never seen money, never known what it was. Their happy and peaceful homes, (homes, which were most hospitably and disinterestedly thrown open to all comers), were lost to them for ever. Broken-hearted, many of the elders died. The younger resorted to the station of Dorjeling, there, as the state of affairs was, their destruction became a matter of certainty. They arrived artless innocent children, all they saw and heard was new

* The Lepchas observe two chief degrees of rank, (each of which has its own gradations), viz., the

Ö.É.É. bar-fông-mo; and the *R(É) á-den*, (the power of letters implying, ‘the flowing from on High,’ and ‘the created, fashioned, formed’), the aristocracy, and commoners ; the patricians, and plebeians.

† The Mûrmi, a low tribe inhabiting Eastern Nepal. They have a dialect of their own, and profess a religion between Buddhism and Hinduism ; they are held in small esteem, both by the Buddhists of Tibet and by the Hindus of Nepal ; they bear a dreadful name of being murderers, they themselves have a saying, ‘before we steal we kill.’

‡ One of their many amiable traits, and one which I never found wanting, even in children, was, that they never received anything without sharing it with a companion.

to them, ignorant of the Hindustani language, here introduced, totally inexperienced, unsuspecting, trusting, they at once fell a prey to the designing. Bereft of the few articles they had brought with them, starvation stared them in the face. To obtain food they were forced to perform work from which their spirit recoiled; they were reduced to become bearers of burdens, to take to working on the roads. They were in manners and customs and in true civilization immeasurably superior to any of the surrounding tribes, to the Gúrkhas, or to the natives of the plains. The two latter were set over them as task-masters. The Lepchas, the free sons of the forests, the hearty yeoman of the land, the lords of the soil, became the servants of servants, the very slaves of slaves. The lot of those who fell into household employment was no better. Few good natives of the plains at this time ever ventured to Dorjeling; it was notorious as a place of refuge for the out-pouring of jails, as a resort of all the most profligate and abandoned. These became the masters and teachers of the Lepchas. With such tuition, is it surprising that the latter should have become learned in all duplicity and every vice? The women also, naturally exceedingly gentle and modest, became the victims of the licentious:—the fall of the Lepchas was complete.

Other causes were, also, tending to the destruction of the Lepcha nationality. The Lepcha language which had, hitherto, been the language of the whole country of Sikim, which all Tibetans, Bútias,* or others who entered the country acquired and

* All the Tibetan settlers, south of the Himalayahs from Ladak eastward, are denominated by Europeans, Bútias, (derived from the Tibetan word བོད *Böl*, the true name of Tibet). They are called by the Tibetans, ལྷོ་པ་ *Lho-pa*, southerners or southmen. There is a large settlement of them in the hills east of Sikim, the country is called by Europeans, Bütan. It is named by Lepchas རྒྱལ་པོ་ *Prú*, (derived from རྒྱལ་པོ་ *lhrug-pa* a schismatic sect of the Buddhists, to which the Bútias belong), and the settlers are designated རྒྱལ་པོ་ *á-rút*. They are physically large and powerfully built, much more so than their progenitors the Tibetans, but in mental qualities they have proportionately degenerated; neither the people nor the Government have improved by time.

The first connection the Indian Government had with Bütan, was in 1772, when Kúch Behar being overrun and devastated by the Bútias, the Nazah Deo appealed to the British for protection. Troops consisting only of two companies of Sepahis and two pieces of cannon, under command of a Captain Jones, was despatched. This small force without any difficulty took the chief town of Kúch Behar then occupied by the Bútias, reduced the forts of Daling, &c., and clearing all before them, drove the Bútias into their fastnesses. (This offers a grave contrast with the management of later days, as exemplified when troops were sent to enter Sikim in the end of 1848, and in the expensive Butan campaign of 1865-66). The Bútias applied to Tibet for assistance; the then, Tashi Lama forwarded a solicitation for peace, expressed in language so modest and superior, so free from the obsequiousness or bombast peculiar to Oriental despatches, as immediately to attract the attention of Warren Hastings; a treaty very favourable to Bütan was drawn up and ratified by the Governor-General in Council on the 25th April, 1774. By the first clause, all the lands, that belonged to the Bútias before their aggressions on Kúch Behar, were restored to them. On the following month Mr. George Bogle was despatched on a friendly mission to the Tashi Lama, (who was at that time, also, Regent of Tibet). He without difficulty reached Tashi lhün-po. (ཐཤ་ལཱ་པོ་ ལྷུན་པོ་ *l-kras-shis lhün-po*, corrupted by Europeans to Tashoo Loomboo),

spoke, in which under the rule of Colonel Lloyd, business was carried on, and justice in the English Courts administered, in the character of which, decrees and documents were written and recorded ;—this language was completely set aside, and Hindustani was made the chief language in Dorjeling. The Tibetans and the Bútias of Bútán were patronized, to them were given the appointments in the administration of the country, and they were made the advisers and counsellors of the State ; their influx into Sikim increased. This was playing into the hands of the crafty priests, who already held the king in their thralldom ; their power and authority augmented. Oppressed and crushed on all sides, the Lepcha race and language came to be considered unfashionable. Many of the Lepchas intermarried with Bútias, and, repudiating their own race, denominated themselves Bútias.* The Tibetan language became the medium of communication between the Sikim and Dorjeling Governments. Dr. Campbell was, and his successors in the administration of Dorjeling, also, have all been, quite unacquainted with the Tibetan or Lepcha languages. Who then were the secretaries who wrote, and the interpreters who translated the correspondence ? In Sikim communications were written by the authority of the Tibetan conclave that surrounded the king, and in Dorjeling they were translated and answers sent by the

the cumulation of glory. He met with the most cordial reception from the Lama, and resided with him for nearly a year, experiencing unremitting attention and friendliness. Before Mr. Bogle's return, the Tashi Lama was exerting his influence for opening an unrestricted commerce between India and Tibet, He afterwards, and unfortunately before this important project had been secured, died of small-pox at Peking, where he had gone at the earnest request of the Emperor Kyen Lung to assist in the celebration on the occasion of his, (the Emperor's,) birth-day. As being the most enlightened ruler that probably Bútán or Tibet ever possessed, his title of འཕགས་པོ་འཕྱེད་པ་ *dhung skü-zhogs*, the Lord of Power, deserves to be recorded. Since his death the country has by no means improved. Other missions have proceeded to Bútán: Capt. Turner's in 1783, Capt. Pemberton's in 1838, and the Hon'ble Ashley Eden's in 1863-61,—none receiving the friendly reception accorded to Mr. Bogle, but each encountering increased difficulties. Their reports have been published and may be referred to by those interested in the subject. The occurrences of the Butan campaign of 1865-66, &c., must be known to those who review the events of the passing day. But all these political acquisitions and military advances have in no ways tended to improve Bútán. In 1786, the Músálmán Paringir Ghossein, who was the bearer of the letter from the Tashi Lama to Warren Hastings, and who afterwards accompanied Capt. Turner in his mission, deposed, that many merchants from Bengal had succeeded in reaching Tashi Lhúmpo, and that there was no scarcity of English goods there in the market. Though many Bútias are, individually, very amiable, still he would be a rash trader who would now (in 1874) venture, unprotected, to enter Bútán.

The language of Butan is a corrupt Tibetan ; at least according to the pronunciation of the modern Tibetan tongue. It has no separate written character, so in reading the Bútias pronounce the same word quite differently than when talking ; thus, ཇ ། *hya*, a bird, would in speaking be pronounced, *pya*, but when reading they give it the Tibetan pronunciation of *cha*.

* These are the people whom Europeans designate as the naturalized Bútias of Sikim.

official Tibetans and Bútias, mere accomplices and creatures of the Sikim usurpers; or what was worse, by Lepcha apostates, traitors to their king and country, betrayers of their people, very Judases in spirit, worthy disciples of their Bútia and Hindustani teachers.* Such was the sole medium of communication with Sikim. Into the hands of these people were submitted for translation all the views, edicts and wishes of the British Government. Even had these interpreters been willing, they were quite incapable of performing the duties required. Possessed of the slightest smattering of Hindustani, from, and into which language they were expected to translate all communications, it was impossible they could translate correctly. Nor if capable, would they have presumed to have forwarded to the Sikim authorities a literal version of any documents offensive to them, directly authoritative, or in which censure was conveyed. At all events the Tibetan documents have been sealed books to the representatives of the British Government at Dorjeling. Under such a system how could it be hoped that administration could be satisfactorily conducted.

In 1849, Dr. Campbell, proceeding into Sikim, (to join Dr. Hooker, who was then making a tour in that country), was seized by the Bútias and severely maltreated, nearly losing his life. He attributed this assault to revenge for his having refused to return to the owners, the slaves† who had fled from Sikim to the British territory of Dorjeling. Slaves of whom?—Of the Bútias who attacked him, of those whose settlement and influence in the country had been promoted

* This may appear an unnecessary effusion of epithets, but, if sentiments are to be expressed by words, the language will not be considered too strong when it is known, that, on expostulating with one of these persons, (a Lepcha interpreter of the Court, the only interpreter of Lepcha, a man who can neither read nor write, selected for this important and responsible employment, by the Superintendent of Dorjeling), for not endeavouring to support and preserve his own language and people, I was told by him, that his language and people might go to perdition as long as he gained money. It may be truly said, that the man was ignorant, and his words beneath notice; but he should not therefore have been placed in the position he was, and in which he is still retained.

† Two of Dr. C.'s (and I believe the sole) remarks condemnatory of the Lepchas were, that they had slaves, and that they did not speak the truth. Regarding the first, the Lepchas, certainly possessed people of their own race employed as *ḡyēt*, slaves or servants, and so have had all people, in all ages. Degree exists amongst all animate beings, inanimate matter finds its level. Our great dramatic poet makes Agamemnon say, 'Take but degree away, remove that string, and hark what discord follows:' we are, also, told in Scripture, that degree finds its order in Heaven. It is not the use, but the abuse of slaves, as exemplified in their treatment by the Romans and in America, &c., that has brought odium on the name. The Lepchas put themselves into voluntary bondage for a period, (as did the Patriarchs,) serving for their wives. The friendless, the orphans, the needy and helpless found shelter, food, and comfort in the houses of the more prosperous; there were no poor in the land. The so-called slaves of the Lepchas were far more

by the encouragement given, and by the policy pursued by Dr. Campbell himself? To avenge the outrage committed, troops were sent to Dorjeling, but they never entered Sikim. Government contented itself by confiscating the whole of the Sikim territories south of the Rumám and west of the Rungnyit rivers, and by stopping the annual allowance of Rs. 6,000, which was granted to the King, (3,000, in 1841, and an additional 3,000, in 1846), as a slight compensation for his cession of the territory in 1835.

For years after this, the entrance of travellers into Sikim was closed by the Sikim Government. In 1860, Dr. Campbell, having reported to Government, a case of kidnapping, and violence, committed by the Bútias, recommended part of the territories north of the river Rumám to be taken possession of, until such time as the offenders should be given up by the Sikim Government. With the object of carrying this into effect, Dr. C. with a detachment of Sebundy Sappers and Miners, and a 6lb. gun, crossed the Rumám. The Bútias, however, mustered a force and overpowering the Sappers, who ran short of ammunition, obliged them to retreat. They followed up their success, burning some police stations in British territory, and even threatened Dorjeling. A force (consisting of a detachment of Royal Artillery with 3 guns; wings of H. M. 6th foot; 73rd N. L.; and 3rd Sikh Infantry; also detachments of the 1st, Bat. Bengal Police, and of the Sebundy Sappers and Miners),

free than the dependents or the mercenary hirelings of civilized countries; they were treated in every respect as one of the family, they and their masters worked, eat, and in all things shared alike, I never knew or heard of any of these servitors who ever wished to leave their homes. The fate of the slaves of the more imperious Bútias (though I never witnessed any maltreatment), may perhaps have been different. But the novelty and vanities of Dorjeling were the true causes of their flight thither. What protection, however, did such Lepchas, who were supposed to seek refuge in Dorjeling, receive. Being initiated into the use of money, taught to consider it the one thing needful, and finding it the only means of obtaining food, both masters and dependents became slaves to one of the most exacting and oppressive of tyrants. Upon them were heaped all the artificial wants, all the load of necessities and miseries emanating from a pseudo state of civilization. They were taken from their calm flow of existence and plunged into a troubled sea of passions, in which, before the eyes of heedless spectators, they have been allowed to sink and perish.

As to Dr. Campbell's second cause of censure, I can affirm I ever found the Lepchas most honest and truthful. I do not speak for the veracity of those who were taught, and whose characters were moulded, in Dorjeling, but of the Lepchas in their simple state. I would refer and recommend to the readers of this, Hooker's most interesting journal in Sikim. In it the learned Doctor enters with quite enthusiasm, into the gentle honest character of the Lepchas. Speaking of them, he says, "In disposition they are amiable and obliging, frank, humorous and polite, without the servility of the Hindoos, and their address is free and unconstrained. Their intercourse with one another and with Europeans is scrupulously honest." ***** "A more interesting and attractive companion than the Lepcha I never lived with." ***** "Ever foremost in the forest or in the bleak mountain, and ever ready to help to carry, to encamp, to collect, or to cook, they cheer on the traveller by their unostentatious zeal, and are spurs to his progress." &c. General Lloyd and all who formerly knew the Lepchas ever spoke of them with the highest esteem. The Hon'ble Ashley Eden, who as Envoy accompanied the force, in 1861, to Tambling, in an able report does justice to the probity and integrity of the Lepcha character.

was speedily assembled. This force entered Sikim, on the 2nd February, 1861, and without opposition, (except a slight skirmish on crossing the Rung-nyit, in which, on our side, only one man was killed and two men wounded,) arrived, in March, at *Tam-long*, the capital of Sikim. All that was demanded was acceded to, a treaty, containing 23 articles, being signed by the king. The causers of all this disturbance, (the kidnappers,) however were never surrendered; they had, or were said to have escaped into Prú (Bútan). The British Government has again conferred on the Sikim Ruler an annual and larger allowance, to be enjoyed as long as order is maintained in his dominions. Since then the country has become more tranquil and, as far as the snows (but no farther), is again thrown open to visitors. Sikim, however, is fast deteriorating. The influx of the Butians has increased, and the power of the Budhists has become firmly established; the Gúrkhas have also commenced to settle in it, and the grandest and most glorious scenery in the world is becoming completely destroyed.* With the destruction of the forests in Sikim, the charm of the country will pass away, the climate will change,† and unless speedily

* Utterly reckless, for the sake of a small space of ground for cultivation, they set fire to, and burn down all the surrounding forests.

† I cannot, here, refrain from quoting a passage from Hue and Gabet's Travels in Tartary, &c., as the description so exactly coincides with what Dorjeling was, and with what it is becoming; though it is to be hoped it will never be reduced to the exceeding calamitous state represented in the sketch. Referring to a district in the kingdom of Onniot, Hue says,—

“Towards the middle of the 17th century, the Chinese began to penetrate into the district. At that period it was still one of rude grandeur; the mountains were covered with fine forests, and the Mongol tents whitened the valleys, amid rich pasturages. For a very moderate sum the Chinese obtained permission to cultivate the desert, and as cultivation advanced the Mongols were obliged to retreat, conducting their flocks and herds elsewhere.

“From that time forth the aspect of the country became entirely changed. All the trees were grubbed up, the forests disappeared from the hills, the prairies were cleared by means of fire, and the new cultivators set busily to work in exhausting the fecundity of the soil. Almost the entire region is now in the hands of the Chinese, and it is probably to their system of devastation that we must attribute the extreme irregularity of the seasons which now desolate this unhappy land. Droughts are of almost annual occurrence; the spring winds setting in dry up the soil, * * * * *. Next after these hurricanes comes the rain; but so comes, that instead of being an object of desire, it is an object of dread, for it pours down in furious raging torrents. * * * * *. The torrent rushes on and in a few hours the earth reappears; but the crops are gone, and worse even than that, the arable soil also has gone with them. * * * * *. The droughts and the inundations together sometimes occasion famines which well-nigh exterminate the inhabitants. That of 1832 in the twelfth year of the reign of *Tao-Kouong*, is the most terrible of these on record.” After relating the apprehensions and forebodings of the people; he continues,—“The fearful prognostic that had been so often repeated became accomplished. Thousands died upon the hills, * * * * * whole villages were depopulated * * *. It was in this dismal region that we awaited, &c.”

No one, who knew Dorjeling as it was, and who can contemplate it as it is, on reading the above narration, would fail to be most painfully impressed with the similarity in the state of the two countries.

measures be taken to prevent it, the Lepchas will pine, and in time cease to exist. Much more might be said, but enough has been represented to account for the deplorable fall of the Lepchas.

Of the language I cannot speak too highly. The simple and primitive state in

Not content with the numerous tribes that had flocked into the land and ruined the Lepchas, Government, at the instance of Dr. C. issued an enactment whereby, the forest lands of Dorjeling were to be conferred on all who might apply for them. The terms were most inviting,—five years free, and afterwards the lands to be retained on nominal rental;—adventurers of all sorts, rich and poor cropped up, who with avidity accepted the terms, and seized on the lands. Tea-planting was introduced, the demand for land gradually increasing, till tea-planting became a passion, a mania, which infected all classes. Wealthy companies were formed, lands exchanged hands at exorbitant prices, the money not flowing into the Government coffers, but enriching the speculators, who retired with large fortunes. The few forests, spared by the Gorkhas, &c., speedily disappeared. The effect on the Lepchas was most disastrous. The residents and planters are also beginning to feel the results. In Dorjeling wood, for fuel and domestic purposes, can, now, hardly be obtained, whence are planters to procure it to supply the large consumption necessary to feed their furnaces, &c.? The heavy tropical rains wash from the slopes of the hills the arable soil, unless surrounding woods are left standing, where is fresh mould to come from? The Dorjeling hills are already becoming comparatively unproductive. Formerly Dorjeling was noted for the excellency of its vegetable productions, now those produced are very inferior. The forests being cleared, the land absorbs the hot rays of the sun, rendering the soil arid. Snow, which used to be abundant at Dorjeling, now scarcely ever falls. The salubrity of the climate, as a matter of course, has become much impaired. Besides the ailments thereby induced, the country has been, also, subjected to the introduction of numerous maladies consequent on an artificial and gregarious mode of existence. Even the common Asiatic disease of cholera, was formerly unknown to the Lepchas. In 1872 the workmen on the gardens of the planters were nearly decimated by it. The cattle disease, with which the Lepchas were also unacquainted, has likewise several times made its appearance, brought up by the bullocks from the plains, almost exterminating the fine cattle of the hills.

I cannot close this subject without saying a word, the result of my experience, in favour of trees,—the adornment of the earth, which occupies the rank, in the vegetable world, that man inherits in the animal kingdom,—which it is now the custom of Dendrophobists everywhere to fell. In damp and confined places, where decomposition of vegetable matter, water, and earth abounds, giving rise to carbonic acid, and other deleterious gases, more than the living vegetation can absorb, malaria will be generated. Sufficient living vegetation, especially high trees, will inhale these gases, exhaling, in their room, particularly in the day, life-giving oxygen. In the hills, where the forests are so thick as to be impervious to the penetrating rays of a tropical sun, malarious fevers are unknown. Even Dr. Campbell,—no friend of trees or forests,—in a published account of a journey in the hills, says, (I speak from memory, not having seen the article since it was first published, upwards of 20 years ago,) that he was encamped in the forests where the effluvia arising from decayed and rank vegetation were so excessive as to be suffocating, still, though very subject to fever, he never experienced the slightest attack.

Sikim, after the Nepalese had been driven out, ought to have been restored to its original and rightful owners, the Lepchas. Their sway, and natural innocence and purity ought to have been beneficently upheld. The magnificent forests of Magnolias, Rhododendrons, and rare and invaluable trees ought to have been

which the Lepchas lived is admirably shown by it. It has no primary words (beyond the words for gold and silver) to express money, merchants or merchandise, fairs or markets. Their peaceful and gentle character is evinced by their numerous terms of tenderness and compassion, and by the fact that not one word of abuse exists in their language. Nevertheless the language itself is most copious, abounding in synonyms and possessing words to express every slightest change, every varying shade of meaning, it admits of a flow and power of speech which is wonderful, and which renders it capable of giving expression to the highest degree of eloquence. The language also attests the astonishing knowledge possessed by the Lepchas. I shall here again make an extract from the letter before quoted :—"Of all the almost inconceivable diversity of trees with which the hills are covered ; of all the almost incalculable variety of plants and flowers with which the forests are filled ; the Lepchas can tell you the names of all, they can distinguish at a glance the difference in the species of each genus of plants, which would require the skill of a practised botanist to perceive ; and this information and nomenclature extends to beasts, to birds, to insects, and to everything around them, animate and inanimate ; without instruction, they seem to acquire their knowledge by intuition alone. The trees and the flowers, and the birds, and the insects have heretofore been their friends and companions. But now, this simple knowledge, this beautiful language, this once happy people are fast dying out. The Lepchas have left their woods and innocence and have fallen into sin and misery, and is there no one that will help them, no one that will save ?"

It is impossible that a people, with a language so comprehensive ; with manners, though primitive, so superior, as to entitle them to rank high among civilized nations, could be engendered amidst the wilds and fastnesses of the Himalayahs. They retain, in so marked a degree, all the simple ways and habits of the patriarchs of old, as to lead to the conclusion, that they must have remained isolated ever since

most carefully guarded. For they,—with mountains, compared with whose high altitude the Alps shrink into insignificance, on whose lofty summits, towering above in everlasting snow, no human foot may ever tread, their dazzling whiteness and unapproachable exaltation, sublimely representing the purity and power of the Omnipotent,—all formed a scene unrivalled in grandeur : a scene, which a traveller, who had visited all parts of the world, on arriving at Dorjeling and viewing, in rapture exclaimed, in the words of Simeon of old,—‘Now, let me die in peace, for I have seen the Glory of the Lord.’ Dorjeling, in truth, was a very garden of Eden, a spot which God had blessed with transcendent loveliness, and as such ought to have been most religiously preserved from the desecrating hand of man. It was a special spot, where the care-worn, and those weary with the hollowness and vanities of the world might have turned to, and returned refreshed and invigorated, ennobled, for the true duties of life ; a spot, on beholding which, the haughty and discontented alike, would have comprehended their own littleness and unworthiness, and would have bowed down in homage to, and adoration of, the Almighty Creator.

such customs were in vogue.* The type of their features indicates, that before settling in the Himalayahs, they had probably, resided in Mongolia or Manchuria, and in, or near one of these countries. the body of the people might still be found.† The language is a monosyllabic one, (though not altogether an isolating one, as it possess in a degree—as all languages however primitive do—an agglutinative structure), and is unquestionably far anterior to the Hebrew or Sanskrit. It is preeminently an *Ursprache*, being probably, and I think, I may, without fear of misrepresentation, state it to be, the oldest language extant. It is a most comprehensive and beautiful one; and regarded alone, as a prolific source of the derivations and etyma of words, it is invaluable to the philological world. It however recommends itself to us on higher grounds; it possesses and plainly evinces the principle and motive on which all language is constructed.‡ But, like everything really good in this world, it has been despised and rejected. To allow the Lepcha race, and language to die out would indeed be most barbarous, and inexpressibly sad.

* It may be noted, that the Lepchas have legends,—in common with divers other primitive races, (which merit notice, as testifying to the truth of Sacred History),—regarding the flood and the Tower of Babel. The legends were, without doubt, brought with them from beyond the snows, but they have connected the incidents with their present place of residence.—There is a hill, visible from Dorjeling, རྟོ་རྒྱལ་ *tun-róng*), which, as the tale hath it, when all the country was under water, arose and supported a ship containing a few persons, all other people being drowned. The hill rose up like a horn, (hence its name, རྟོ་རྒྱལ་ *á-róng*, a horn), and afterwards subsided to its present form. It is known to Europeans as the Camel's back.—On the top of the lofty རྟོ་རྒྱལ་ *song-li hlo*, it is said, a foolish class of Lepchas—(the རྟོ་རྒྱལ་ *na-óng*), now extinct,—endeavoured to raise a building high enough to reach the heavens. Rock and blocks of stones, as the ruins, are shown on the place.

† The primitive Lepcha, probably, more comprehensive than we even at present find it, was in all likelihood, at an early period, the one, sole spoken language; and though both the people and language have long since been converted into different races and tongues; yet as we have found in the Sikim territory, one part of the race still intact, it is reasonable to suppose we may elsewhere discover another portion. The Altaic and Tungusian ranges, or even some of the yet unexplored districts of the Himalayahs offer a not unhopeful field of inquiry. There is in the Himalayahs, near Ladák, a tribe denominated Lapchas. Some years ago, when travelling through the latter country, I passed near the district in which they are settled. I had not time, however, to change my course, and I have not yet been able to obtain any information regarding the people or their language, to enable me to make a comparison between them and the Lepchas of Dorjeling.

‡ In the structure of the Lepcha language, I have discovered the system on which, I consider, all language is based. By an exegesis which I have, in part, prepared, (combined with a diagram showing the rudimental powers of letters), the roots and true significations of all words in all languages, are, at once, rendered apparent. Reference to this subject has several times been made in these pages, under the title of 'Powers of Letters.' I have not been able to complete the system, (as I wished) to accompany this Grammar, but (as I remark with regard to the Dictionary), should circumstances permit, it shall follow.

By the favour of the British Government in India, the writer has been enabled to present to the public a short Grammar of this language. (Should his health and circumstances permit, a Dictionary will follow.) The Grammar itself is simply written to assist the learner; it does not challenge the strictures of the critic; its mission is alone, to be useful, and should it conduce to the employment of a language and the amelioration of a people, both of which have been too long neglected, its object will be fully gained.

Calcutta, 1875.

I N D E X.

	<i>Page</i>
Preface and Introductory Remarks,	v—xxi
Summary of the Alphabet,	1
The Consonants,	2
Vowels,	3
Finals,	3—4
Sign Kya,	4
Kra,	5
Ran,	<i>ib.</i>
Powers of the Letters,	6—11
Syllabic Scheme—Monosyllables,	12—18
Dissyllables,	18—21
Trisyllables,	21
Summary of the Parts of Speech,	22
Of the Articles,	23
Nouns,	24
Gender,	24—27
Numbers,	27—28
Declension of Nouns,	28—30
Adjectives,	30—32
Degrees of Comparison,	32—33
Pronouns—Personal,	33—35
Possessive,	35—36
Reciprocal,	36—38
Emphatic Possessive, &c.,	39—42
Relative and Interrogative,	42—43
Demonstrative,	43
Pronominal Adjectives, and Adverbial,	44
Distributive, Indefinite and Compound,	<i>ib.</i>

	<i>Page</i>
Of Verbs—Remarks on Tenses,	44—51
Verbal Particles,	51—52
Substantive Verbs,	52—53
Conjugation,	53—65
Parts of Speech—	
Of Adverbs,	66—78
Postpositions,	78—85
Conjunctions,	85—89
Interjections,	89—90
Verbal Affixes and diverse Formatives,	91—95
Abstract Nouns, &c.,	95—97
The Agentive, &c.,	97—102
Nouns of Magnitude, Diminutiveness, &c.,	102—105
Comparative Similitude, &c.,	105—106
Negation, verbal formatives,	106—107
Negative Agentive, &c.,	107—108
Adverbs of Negation,	108—110
Negative (Tibetan),	110
Negative Imperative,	<i>ib.</i>
Inflection,	110—114
Numeration, Cardinal Numbers,	115—117
The Ordinals,	117—118
Multiplicative, Collective terms,	<i>ib.</i>
Syntax,	119—130
Figurative Language,	130—132
Honorific Language,	133—136
Expletives,	136—137
The call to Animals; and Infantine Language,	138
Prosody,	138—139
Division of Time,	140—141
Colloquial Sentences,	141—146

E R R A T A.

-
- Page x, line 9, from top, *for verbage read herbage.*
- „ xvi, „ 2, from bottom, *for Tamlúng, read Tamlóng.*
- „ 6, „ 14, from top, *for 𐄎 read 𐄏.*
- „ 8, „ 14, „ *for 𐄎 read 𐄏; for (𐄎 read (𐄏.*
- „ 8, „ 7, from bottom, *for 𐄎(read 𐄏(.*
- „ 9, „ 2, from top, *for 𐄎* read 𐄏*.*
- „ „ 14, „ *for 𐄎 read 𐄏.*
- „ „ 16, „ *for 𐄎 read 𐄏.*
- „ „ 3, from bottom, *for fowl, read cow.*
- „ „ 2, „ *for 𐄎 𐄏 read 𐄎 𐄏.*
- „ 11, „ 3, from top, *for b dru b dra, read h dru h dra.*
- „ „ 11, „ *for 𐄎(𐄎 read 𐄎(𐄏.*
- „ 16, „ 14, „ *for krah read krak.*
- „ 23, „ 9, „ *for 𐄎 read 𐄏; for shú read shu.*
- „ 24, „ 2, from bottom, *for 𐄎* read 𐄎* 𐄏.*
- „ 29, „ 12, from top, *for 𐄎 read 𐄏.*
- „ 29, „ 2, from bottom, *for 𐄎 read 𐄎 𐄎.*
- „ 35, „ 18, from top, *for 𐄎 𐄏 read 𐄎 𐄏.*

- Page 38, line 13, from top, * is upside down.
- „ 41, „ 1, „ for *le*. Let read *le*, let.
- „ „ 2, from bottom, for ㄣ , read ㄣ .
- „ 50, „ 6, from top, for $\bar{\text{ㄣ}}$ nyet read $\bar{\text{ㄣ}}$ nyat.
- „ 50, „ 7, „ for $\bar{\text{ㄣ}}$ nyet read $\bar{\text{ㄣ}}$ nyat; (twice).
- „ 52, „ 3, from bottom, for ㄣ read ㄣ .
- „ 57, „ 8, from top, for ㄣ read ㄣ .
- „ 63, „ 8, from bottom, for ㄣ read ㄣ .
- „ 64, „ 4, „ for ㄣ read ㄣ .
- „ 74, „ 8, from top, for ㄣ ㄣ ㄣ read ㄣ ㄣ ㄣ .
- „ 75, „ 9, from bottom, for ㄣ ㄣ read ㄣ ㄣ .
- „ 76, „ 3, from top, for ㄣ read ㄣ .
- „ 78, „ 4, „ for ㄣ ㄣ read ㄣ ㄣ ; for ㄣ ㄣ read ㄣ ㄣ .
- „ 78, „ 3, from bottom, for tense read sense.
- „ 81, „ 5, from top, erase ~ over ㄣ .
- „ 84, „ 6, „ erase ~ over bun.
- „ 84, „ 5, from bottom, for *m t*, read *mát*.
- „ 95, „ 14, from top, for ㄣ ㄣ read ㄣ ㄣ ; for *lí māt*, read *lín māt*.
- „ 99, „ 5, „ for ㄣ read ㄣ ; (twice).
- „ 100, „ 3, from bottom, for ㄣ read ㄣ .
- „ 106, „ 7, from top, for ㄣ chen read ㄣ chan, for ㄣ read ㄣ .
- „ 106, „ 11, „ for ㄣ chhok read ㄣ , chho.
- „ 106, „ 5, from bottom, for *ní* read *in*.

- Page 109, line 14, from top, for 𐑦𐑮 read 𐑦𐑮⁴.
- „ 111, „ 14, „ for Noun. read Noun, &c.
- „ 114, „ 6, „ for 𐑦 read 𐑦².
- „ 120, „ 8, from bottom, for 𐑦𐑮 𐑮 read 𐑦𐑮 𐑮.
- „ 128, „ 4, „ for 𐑦) 𐑮(𐑮)𐑮 𐑦⁴ hu ká sa-*thi* zak, read
𐑦) 𐑮(𐑮)𐑮(𐑮)𐑮(𐑮)𐑮 𐑦⁴ hu ká *thám mūt* (sa-*thi* zak).
- „ 129, „ 7, „ for succeeded read succeeded.
- „ 133, „ 2, from top, for 𐑮(𐑮 read 𐑮(𐑮.
- „ 140, „ 13, „ for a week, read a week,).

. There are other minor typographical errors, which I have not considered it necessary to insert in the errata; as, page 7, lines 7, 8, 22, a should be affixed to Ch, Chh, and Tsh; page 119, last line, a comma should be after Sakon. While the pages were passing through the Press, many errors occurred, a number of which were, through unavoidable circumstances, overlooked.

A GRAMMAR OF THE RÓNG (LEPCHA) LANGUAGE.


PART I.

THE ALPHABET, *KAKHO' RE.*

The Róng (Lepcha) Alphabet may be divided into two parts, *viz.*, Letters and Diacritical Marks, which latter include vowel, final, and other affixed signs.

These may be comprised, as follows :

Consonants,	35
Vowels,	8
Finals,	9
Kya and Kra, (affixed <i>y</i> and <i>r</i>).....	2
R̃an (Circumflex sign),	1
<hr/>	
Total,	55
<hr/>	

The Consonants  *ámo*, literally mother, chief, or large (letters), with their equivalents in Roman characters, are thus written.

(2)

1st.—THE CONSONANTS.

ᠠᠨᠵᠢ ᠵᠢᠨ ᠠᠨᠠᠵᠢ *āno re, 35.*

*K	Kh	G	Ng	
ᠬ	ᠬᠡ	ᠭ	ᠨᠭ	
Ch	Chh	J	Ny	
ᠴ	ᠴᠡ	ᠵ	ᠨᠶ	
T	Th	D	N	
ᠲ	ᠲᠡ	ᠳ	ᠨ	
P	Ph	F	B	M
ᠳ	ᠳᠡ	ᠹ	ᠪ	ᠮ
Ts	Tsh	Z	Y	
ᠴᠢ	ᠴᠡᠰ	ᠵᠢ	ᠶ	
R	L	᠋᠋	V	
ᠷ	ᠯ	᠋᠋	ᠪ	
	S	Sh	W	
	ᠰ	ᠱ	ᠠᠩ	
Kl	Gl	Pl	Fl	
ᠬᠤᠯ	ᠭᠤᠯ	ᠯᠤᠰ	ᠹᠤᠯ	
	Bl	Ml	Il	
	ᠪᠤᠯ	ᠮᠤᠯ	ᠢᠯ	

* All these consonants have the sound of the inherent short *a* affixed to them.

Uniting these with \mathfrak{R} *a*, the basis of all the vowels, they, with their several names and pronunciations, stand thus—

<i>Finals.</i>	<i>Names.</i>	<i>Powers.</i>
\mathfrak{A} ak	$\mathfrak{W}\mathfrak{E}$ la kát	k
\mathfrak{A}° am	$\mathfrak{W}\mathfrak{E}^{\circ}$ la nyat	m
\mathfrak{A}^{\wedge} al	$\mathfrak{W}\mathfrak{E}^{\wedge}$ la sám	l
\mathfrak{A}° an	$\mathfrak{W}\mathfrak{E}^{\circ}$ nun	n
\mathfrak{A}° ab or ap	$\mathfrak{O}\mathfrak{E}^{\circ}$ ba kup	b or p*
\mathfrak{A}° ar	\mathfrak{F} dar	r
\mathfrak{A}° at	\mathfrak{E} kat	t
\mathfrak{A}° āng	\mathfrak{E}° kāng	ng
\mathfrak{A}° ang	\mathfrak{E}° (\mathfrak{F}) nýindó	ang

4th.—OF THE SIGNS ($\mathfrak{P}(\mathfrak{S}\mathfrak{O})$ *thámbyin*),

$\mathfrak{V}\mathfrak{E}$ *KYA* and \mathfrak{E} *KRA*.

Like the Tibetan ($\mathfrak{Y}\mathfrak{A}$ *ya-btags* and $\mathfrak{R}\mathfrak{A}$ *ra-btags*), the Lepcha language possesses an affixed *y* and *r*, thus—

$\mathfrak{V}\mathfrak{E}$ *Kya*

is affixed to the following twenty-three letters:

\mathfrak{E} Kya	\mathfrak{W} Khya	\mathfrak{W} Gya	\mathfrak{V} Tya	\mathfrak{Y} Thya
\mathfrak{F} Dya	\mathfrak{V} Pya	\mathfrak{V} Phya	\mathfrak{E} Fya	\mathfrak{O} Bya
\mathfrak{V} Mya	\mathfrak{V} Rya	\mathfrak{W} Lya	\mathfrak{H} Hya	\mathfrak{O} Vya
\mathfrak{V} Klya	\mathfrak{W} Glya	\mathfrak{F} Plya	\mathfrak{W} Flya	\mathfrak{W} Blya
	\mathfrak{V} Mlya	\mathfrak{X} Hlya	\mathfrak{X} Aya	

* Generally assumes the latter sound.

(5)

) 𐌵 Kra

Is affixed to eight letters thus—

𐌵 Kra	𐌶 Gra	𐌷 Ngra	𐌸 Pra
𐌹 Fra	𐌺 Bra	𐌻 Mra	𐌼 Hra

And both are thus conjoined :

𐌺𐌵 Krya	𐌶𐌷 Grya	𐌷𐌸 Ngrya	𐌸𐌹 Prya
𐌹𐌺 Frya	𐌺𐌻 Brya	𐌻𐌼 Mrya	𐌼𐌽 Hrya

With these signs, single or conjoined, the vowel and final signs are united.

5th.—OF THE SIGN (𐌶 𐌸 *thumbyin*).

~ 𐌶̃ R. 1N.

There is a sort of circumflex sign, inscribed thus ~ called 𐌶̃ *R̃an*, (pronounced hard as if written dran*). This sign is supposed to be confined to the sole use of the two vowels 𐌶 *u* and 𐌸 *i*, but I have seen it written in books (though this is far from being any criterion of correctness) over the 𐌶 *u*, and when necessary, it ought to be so applied; it would be useful in distinguishing the correct pronunciation, as for instance, in the words 𐌶̃ *sūn*, three, and 𐌶̃ *sūn*, to be sullen, (which latter might be written 𐌶̃̃ *sūn*). It is evidently the vowel sign (inverted over the vowel. Over 𐌸 *i* it gives a prolonged sound as may be perceived in the difference between the words 𐌶(𐌸̃ *dr̃ik*, a creeper (plant), and 𐌸̃ *r̃ik*, to curse. Over the 𐌶 *u*, whether written or inherent, it induces also a guttural sound as 𐌶̃̃ *ak*, yes; 𐌶̃̃ *an*, to long for, to yearn after, 𐌶̃̃ *man*, meat, 𐌶̃̃ *gr̃am*, to hasten, &c. In expressing it over the Roman character, I have adhered to its original form.

* See under head of Asciticious Powers, page 10.

Before proceeding further, it may be necessary to give the powers of the letters. I shall commence with \mathfrak{A} *a*, as being inherent after all the consonants, for the comprehension of the pronunciation of these latter, it is requisite that the powers of this vowel should be understood.

POWERS OF THE LETTERS.

\mathfrak{A} *A*

Is the basis of the vowels, and is inherent after all the consonants, when the latter are uncombined with any other vowel. It has the following sounds :

1. Of *e* in *hen* ; as, \mathfrak{E} *jan*, to be bad, \mathfrak{E} *jal*, to have correct pronunciation, \mathfrak{E} *fjan*, a foeman, &c.

2. Of *u* in *rut* ; as, \mathfrak{U} *al*, new, fresh, \mathfrak{U} *mat*, to blow (as fire), \mathfrak{U} *mal*, to dabble, &c.

3. When succeeded by ‘ the final *k*, or by \mathfrak{J} the *nyinlô*, it takes the sound of *o* in *mock*, or in *long* ; as, \mathfrak{O} *mak*, a target, \mathfrak{O} *luk*, to pour, \mathfrak{O} *tubuk*, the stomach, $\mathfrak{A}\mathfrak{J}$ *aplung*, upon, $\mathfrak{J}\mathfrak{W}$ *lung*, a stone, $\mathfrak{J}\mathfrak{X}$ γ $\mathfrak{J}\mathfrak{X}$ γ *any ngu any nga*, bright, dazzling, &c.

When superscribed by \mathfrak{F} $\tilde{r}\tilde{an}$, it acquires a prolonged and guttural sound, see under the head of $\mathfrak{F}\tilde{an}$, page 5.

In Roman characters it may be represented by *a*.

Pronunciation of the Consonants.

\mathfrak{K} *Ka*, is the first letter of the alphabet, equally with all the consonants when uncombined with any other vowels, it inherits \mathfrak{A} the short *a*. In writing the single consonants in Roman characters, I therefore affix this *a*.

- ㄅ Ka, is sounded like its English equivalent K ; as ㄅㄣ̃ *kī*, cotton.
 ㄆ Kha, the second letter, is the same as the above aspirated ; as, ㄆㄣ̃ *khū*,
 twenty.
 ㄇ Ga, is the English hard G ; as, ㄇㄣ̃ *go*, I.
 ㄋ Nga, a naso-guttural is sounded like the nge in singer ; as, ㄋㄣ̃ *ngu lu*,
 truly, evidently.
 ㄌ Ch, is sounded as ch in chair ; thus, ㄌㄣ̃ *che*, to value, to have regard for.
 ㄍ Chh, is the same as the above aspirated ; as, ㄍㄣ̃ *chho*, a book.
 ㄐ Ja, is pronounced like the French *j* ; thus, ㄐㄣ̃ *ju*, a thorn.
 ㄑ Nya, is a palatal ny, and is sounded as nea in near ; thus, ㄑㄣ̃ *nyo*, to be
 ominous.
 ㄒ Ta, is like the English T ; thus, ㄒㄣ̃ *tī*, to be great.
 ㄓ Tha, is an aspirated dento-palatal th ; thus, ㄓㄣ̃ *thū*, to arrive.
 ㄔ Da, is the same as the English D ; thus, ㄔㄣ̃ *dū*, to be white.
 ㄎ Na, is like the English N ; thus, ㄎㄣ̃ *ne*, a cave.
 ㄏ Pa, like the English P ; thus, ㄏㄣ̃ *pī*, to write.
 ㄏ Pha, a labial ph ; thus, ㄏㄣ̃ *pī*, to be late.
 ㄍ Fa, like the English F ; thus, ㄍㄣ̃ *fū*, to swim.
 ㄇ Ba, like the English B ; thus, ㄇㄣ̃ *bī*, vegetable.
 ㄇ Ma, like the English M ; thus, ㄇㄣ̃ *mī*, fire.
 ㄗ Tsa, is a palatal ts ; thus, ㄗㄣ̃ *tsun*, to bray, to pound.
 ㄗ Tsh, the above aspirated ; thus, ㄗㄣ̃ *tsho*, colour.
 ㄗ Za, as *z* in zenith ; * thus, ㄗㄣ̃ *ze*, gunpowder.
 ㄗ Ya, as *y* in year ; thus, ㄗㄣ̃ *yū*, to perish, to become extinct.
 ㄗ Ra, is like the English R ; * thus, ㄗㄣ̃ *ru*, a cane.

W La, like the English L; thus, $\tilde{W} \tilde{li}$, a house.

H Ha, like the English H; thus, $\mathcal{H}(\tilde{h}a$, wax.

Θ Va, as the English V; thus, $\Theta(\tilde{v}a$, to vibrate.

Λ Sa, like the English S; thus, $\Lambda(\tilde{s}a$, to be clear, fair.

Ⓔ Sha, same as the above aspirated; thus, $\tilde{\mathcal{S}}\tilde{e} \tilde{shi}$, to see.

W Wa, should be pronounced with the *full rounded sound* of the English W;* thus, $\mathcal{W} \tilde{wa}$, to be fit for, to be worthy of; as, $(\mathcal{W}(\mathcal{F} \tilde{w}omo$, a fox.

5 Kla, is a palatal kl, sounded as cl in clear; thus, $\mathcal{K} \tilde{kla}$, to cut through, or divide with one stroke.

Ⓔ Gla, as gl in glow; thus, $\tilde{\mathcal{G}}\tilde{W} \tilde{gli} \tilde{la}$, distinctly.

Ⓒ Pla, labial pl as in plan; thus, $\mathcal{P} \tilde{pla}$, to issue out of.

W Fla, a dento-labial fl as in flat; thus, $\tilde{W} \tilde{fli}$, to divide, to separate.

Ⓜ Bla, a labial bl as in bland; thus, $\mathcal{M} \tilde{blu}$, a ridge.

Ⓕ Mla, a labial ml; as, $(\mathcal{M} \tilde{mlo}$, an article.

X Hla, a palatal hl; as, $(\mathcal{X} \tilde{hlu}$, a high mountain.

Pronunciation of the Vowels.

Ⓐ A, as already explained in page 6.

Ⓐ' (A', has the long sound of a in far; as, $\mathcal{A}(\tilde{k}an$, to be excited, $\tilde{\mathcal{O}}(\tilde{b}an$, a knife, $\tilde{\mathcal{N}}(\tilde{p}ar$, to buy. It bears also a short pronunciation, like the o in among, as, $\mathcal{A}(\tilde{j}ung$ to be close (as basket work, &c.) (See remark with reference to this, under $\tilde{\mathcal{F}} \tilde{ran}$, page 5.)

Ⓐ I, is pronounced as the Latin or Italian *i*. It has both a long and short accent, when bearing the former sound, it is distinguished by being sur-

* It is not pronounced so *generally* by the Lepchas, but should be taught so.

mounted by \tilde{r} \tilde{ran} , thus, \tilde{sw} \tilde{li} , to speak, \tilde{sw} \tilde{lo} *lin lo*, a speaker, \tilde{d} \tilde{ding} , to stand, \tilde{r} \tilde{rit} , to distribute, \tilde{b} \tilde{bik} , a cow, \tilde{b} \tilde{bik} , to split or burst open, \tilde{m} \tilde{mit} , a female, &c.

(\tilde{O} \tilde{O} has the sound of o in no, as: \tilde{amo} , mother, \tilde{abo} , father, \tilde{go} , I, &c.

The Lepchas are apt to pronounce this letter as *u*, and hence when writing, to confound it with \tilde{u} , this error should be avoided, and corrected in the Lepchas.

(\tilde{O} \tilde{O} , is the broad o, as, in nor, for, thus, \tilde{m} $\tilde{mór}$, butter.

(\tilde{U} \tilde{U} , is a short close u pronounced somewhat like the French eu in lieu, jeu, thus, \tilde{zu} , to be striped; \tilde{bu} , a load.

(\tilde{U} \tilde{U} , is a long broad u, as u in rule or oo in moon, thus: \tilde{ru} , to be old; \tilde{du} , to dig; \tilde{num} , a debt.

(\tilde{E} \tilde{E} is pronounced as the Latin e or the English short a in day, may; thus:

\tilde{pe} , a pattern. It likewise takes the sound of the e in the French word

mere; as, \tilde{jer} , gold, also as e in ten, thus, \tilde{len} , than, \tilde{ren} , since.

Pronunciation of the Finals.

The Finals with their pronunciations, are given in note 3, page 4. They bear the sound of the English letter as written opposite each Final, under the head of Powers. They have not the inherent *a* attached, and can only be used at the end of a word or syllable, thus: \tilde{b} \tilde{bik} , a fowl, \tilde{num} , oil, \tilde{t} $\tilde{tuknól}$, a snail, \tilde{k} $\tilde{kólphót}$, a walnut, \tilde{r} $\tilde{róp}$, to adhere; \tilde{r} $\tilde{rungyit}$, name of a river in Sikim (improperly pronounced by Europeans *Rungeet*).

The last two Finals *kāṅ* and *nyindó* may be considered as one letter or sign. The ཀླ ཀླ *kāṅ* is never affixed to a consonant, unless accompanied by some vowel or other sign, as by the རྩྭ or by the *curved sign in the nyindó*, which sign appears to be merely a vehicle for the ཀླ ཀླ *kāṅ*.

The word རྩྭ་ལྔ་ *nyindó* is derived from རྩྭ་, *nyi wa*, the sun and ལྔ་ལྔ་ *zla wa* the moon, from some fancied resemblance in form thereto.

The pronunciations of the affixed consonant signs འ, རྩྭ *kya* and རྩྭ རྩྭ *kru* have been shown under note 4, pages 4 and 5. Like the regular consonants they possess the inherent short *u* affixed. A few letters, however, sometimes bear

Asciticious Powers.

Thus:—

ཀླ *KRA*, རྩྭ *IIRA*, རྩྭ *RA* and རྩྭ *ZA*

Assume occasionally the following pronunciations:—

ཀླ *Kra*, takes sometimes the sound as of a hard rolling *tr*, thus,

ཀླ *krú*, a ship, pronounced as if written *trú*.

རྩྭ *Ira*, sometimes is sounded like an aspirated *tr*, thus,

རྩྭ *hri*, a couch, pronounced as if written *thri*.

རྩྭ *Ra*, this consonant takes sometimes the sound of *dr*, thus,

རྩྭ རྩྭ *rán ró* pronounced as if written *drán dró*.

ལྔ་ *Za*, in a few instances takes the sound of *dz*, or the pronunciation of what the

Italians call their soft *z*, as in the words *mezzo*, *zanzara*, &c., thus, the word

ལྔ་འཕྲུལ་ལྔ་ *is* pronounced as if spelt *dzám bú ling*.

But in no pure Lepcha word do these letters take these pronunciations: it is only in words derived from the Tibetan or some foreign source, that they are so sounded, thus, for instance, in the examples just given:

ཀྲ *Kra*, corresponds to the Tibetan གྲ *gru*, a ship.

ཀྲི *Kri*, to ཀྲི *khri*, a couch.

རྩྲ *Rán ró*, accords with རྩྲ་འོ་ *b dra b dra*, equal.

མཚོ་བོ་ལིང་ *Zám bú ling*, is the same as the Tibetan word མཚོ་མ་བུ་གླིང་ *h dsam bu gling*, corresponding to the Sanscrit जम्बु द्वीप the central division of the earth.

I have introduced a sign (which the Lepchas, who have been taught it, have at once adopted) to render the letters when bearing these pronunciations easily distinguishable. A dot under the letter effects this, thus

ཀྲ̣ *Kra* ཀྲི̣ *Kri* རྩྲ̣ *Ra* མཚོ̣ *Za*

so the examples given, would be written

ཀྲ̣ *Kra* ཀྲི̣ *Kri* རྩྲ̣ *Rán ró* མཚོ̣་བོ་ལིང་ *Zám bú ling*

Lepchas sometimes give these pronunciations to words that ought not to possess them, the following of this error ought to be guarded against.

ཀྲ̣ *Gr*, might have been advantageously introduced to represent གྲ *gr*, (hard sound) in words derived from the Tibetan, which are now spelt with ཀྲ *Kr*, or རྩྲ *R*, indefinitely. Not being, however, adopted by the Lepchas, I have not brought it into use.

PART II.

SYLLABIC SCHEME.

The following is a synopsis of the Letters, Vowels, and Finals combined, arranged in Alphabetical order, forming syllables, and comprehending all the forms that words in the Lepcha Language can take.




























1.—*Vowels and Finals combined.*

a	ak	am	al	an	ap	ar	at	ang
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾
ᳵ̃	ᳶ̃	᳷̃	᳸̃	᳹̃	ᳺ̃	᳻̃	᳼̃	᳾̃
ᳵ̂	ᳶ̂	᳷̂	᳸̂	᳹̂	ᳺ̂	᳻̂	᳼̂	᳾̂
ᳵ̇	ᳶ̇	᳷̇	᳸̇	᳹̇	ᳺ̇	᳻̇	᳼̇	᳾̇
i	ik	im	il	in	ip	ir	it	ing
ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾	᳿
ᳶ̃	᳷̃	᳸̃	᳹̃	ᳺ̃	᳻̃	᳼̃	᳾̃	᳿̃
ᳶ̂	᳷̂	᳸̂	᳹̂	ᳺ̂	᳻̂	᳼̂	᳾̂	᳿̂
ᳶ̇	᳷̇	᳸̇	᳹̇	ᳺ̇	᳻̇	᳼̇	᳾̇	᳿̇
o	ok	om	ol	on	op	or	ot	ong
᳷	᳸	᳹	ᳺ	᳻	᳼	᳾	᳿	ᳺ̃
᳷̃	᳸̃	᳹̃	ᳺ̃	᳻̃	᳼̃	᳾̃	᳿̃	ᳺ̃̃
᳷̂	᳸̂	᳹̂	ᳺ̂	᳻̂	᳼̂	᳾̂	᳿̂	ᳺ̂̃
᳷̇	᳸̇	᳹̇	ᳺ̇	᳻̇	᳼̇	᳾̇	᳿̇	ᳺ̇̃

u	uk	um	ul	un	up	ur	ut	ung
ᠠᠤ	ᠠᠤ᠎ᠠ	ᠠᠤᠮᠤ	ᠠᠤᠯᠤ	ᠠᠤᠨᠤ	ᠠᠤᠫᠤ	ᠠᠤᠷᠤ	ᠠᠤᠲᠤ	ᠠᠤᠭᠤ
ú	úk	úm	úl	ún	úp	úr	út	ú᠅ᠭ
ᠠᠤᠰᠤ	ᠠᠤᠰᠤ᠎ᠠ	ᠠᠤᠰᠤᠮᠤ	ᠠᠤᠰᠤᠯᠤ	ᠠᠤᠰᠤᠨᠤ	ᠠᠤᠰᠤᠫᠤ	ᠠᠤᠰᠤᠷᠤ	ᠠᠤᠰᠤᠲᠤ	ᠠᠤᠰᠤᠭᠤ
e	ek	em	el	en	ep	er	et	eng
ᠡᠭ	ᠡᠭᠠ᠎ᠠ	ᠡᠭᠠᠮᠤ	ᠡᠭᠠᠯᠤ	ᠡᠭᠠᠨᠤ	ᠡᠭᠠᠫᠤ	ᠡᠭᠠᠷᠤ	ᠡᠭᠠᠲᠤ	ᠡᠭᠠᠭᠤ

2.—*Consonants with Vowels and Finals combined.*

ka	kak	kam	kal	kan	kap	kar	kat	kang
ᠬᠠ	ᠬᠠ᠎ᠠ	ᠬᠠᠮᠤ	ᠬᠠᠯᠤ	ᠬᠠᠨᠤ	ᠬᠠᠫᠤ	ᠬᠠᠷᠤ	ᠬᠠᠲᠤ	ᠬᠠᠭᠤ
ᠬᠠ	ᠬᠠ᠎ᠠ	ᠬᠠᠮᠤ	ᠬᠠᠯᠤ	ᠬᠠᠨᠤ	ᠬᠠᠫᠤ	ᠬᠠᠷᠤ	ᠬᠠᠲᠤ	ᠬᠠᠭᠤ
ᠬᠠ	ᠬᠠ᠎ᠠ	ᠬᠠᠮᠤ	ᠬᠠᠯᠤ	ᠬᠠᠨᠤ	ᠬᠠᠫᠤ	ᠬᠠᠷᠤ	ᠬᠠᠲᠤ	ᠬᠠᠭᠤ
ká	kák	kám	kál	kán	káp	kár	kát	káng
ᠬᠠᠰᠤ	ᠬᠠᠰᠤ᠎ᠠ	ᠬᠠᠰᠤᠮᠤ	ᠬᠠᠰᠤᠯᠤ	ᠬᠠᠰᠤᠨᠤ	ᠬᠠᠰᠤᠫᠤ	ᠬᠠᠰᠤᠷᠤ	ᠬᠠᠰᠤᠲᠤ	ᠬᠠᠰᠤᠭᠤ
ki	kik	kim	kil	kin	kip	kir	kit	king
ᠬᠢ	ᠬᠢ᠎ᠠ	ᠬᠢᠮᠤ	ᠬᠢᠯᠤ	ᠬᠢᠨᠤ	ᠬᠢᠫᠤ	ᠬᠢᠷᠤ	ᠬᠢᠲᠤ	ᠬᠢᠭᠤ
ᠬᠢ	ᠬᠢ᠎ᠠ	ᠬᠢᠮᠤ	ᠬᠢᠯᠤ	ᠬᠢᠨᠤ	ᠬᠢᠫᠤ	ᠬᠢᠷᠤ	ᠬᠢᠲᠤ	ᠬᠢᠭᠤ
ᠬᠢ	ᠬᠢ᠎ᠠ	ᠬᠢᠮᠤ	ᠬᠢᠯᠤ	ᠬᠢᠨᠤ	ᠬᠢᠫᠤ	ᠬᠢᠷᠤ	ᠬᠢᠲᠤ	ᠬᠢᠭᠤ
ko	kok	kom	kol	kon	kop	kor	kot	kong
ᠬᠤ	ᠬᠤ᠎ᠠ	ᠬᠤᠮᠤ	ᠬᠤᠯᠤ	ᠬᠤᠨᠤ	ᠬᠤᠫᠤ	ᠬᠤᠷᠤ	ᠬᠤᠲᠤ	ᠬᠤᠭᠤ
kó	kók	kóm	kól	kón	kóp	kór	kót	kóng
ᠬᠤᠰᠤ	ᠬᠤᠰᠤ᠎ᠠ	ᠬᠤᠰᠤᠮᠤ	ᠬᠤᠰᠤᠯᠤ	ᠬᠤᠰᠤᠨᠤ	ᠬᠤᠰᠤᠫᠤ	ᠬᠤᠰᠤᠷᠤ	ᠬᠤᠰᠤᠲᠤ	ᠬᠤᠰᠤᠭᠤ

ku	kuk	kum	kul	kun	kup	kur	kut	kung
								
kú	kúk	kúm	kúl	kún	kúp	kúr	kút	kúng
								
ke	kek	kem	kel	ken	kep	ker	ket	keng
								

In like manner are combined, the Vowels and Finals to the remaining thirty-four Consonants.

3.—**५ क्** *Kya* affixed to the Vowels, with Finals combined.

aya	ayah	ayam	ayah	ayan	ayah	ayar	ayah	ayang
ᠠᠶᠠ	ᠠᠶᠠᠬ	ᠠᠶᠠᠮ	ᠠᠶᠠᠯ	ᠠᠶᠠᠨ	ᠠᠶᠠᠫ	ᠠᠶᠠᠷ	ᠠᠶᠠᠲ	ᠠᠶᠠᠭ
āya	āyah	āyam	āyah	āyan	āyah	āyar	āyah	āyang
ᠠᠶᠠ	ᠠᠶᠠᠬ	ᠠᠶᠠᠮ	ᠠᠶᠠᠯ	ᠠᠶᠠᠨ	ᠠᠶᠠᠫ	ᠠᠶᠠᠷ	ᠠᠶᠠᠲ	ᠠᠶᠠᠭ
ayá	ayák	ayám	ayál	ayán	ayáp	ayár	ayát	ayáng
ᠠᠶᠠ	ᠠᠶᠠᠬ	ᠠᠶᠠᠮ	ᠠᠶᠠᠯ	ᠠᠶᠠᠨ	ᠠᠶᠠᠫ	ᠠᠶᠠᠷ	ᠠᠶᠠᠲ	ᠠᠶᠠᠭ
ayi	ayik	ayim	ayil	ayin	ayip	ayir	ayit	aying
ᠠᠶᠢ	ᠠᠶᠢᠬ	ᠠᠶᠢᠮ	ᠠᠶᠢᠯ	ᠠᠶᠢᠨ	ᠠᠶᠢᠫ	ᠠᠶᠢᠷ	ᠠᠶᠢᠲ	ᠠᠶᠢᠭ
āyi	āyik	āyim	āyil	āyin	āyip	āyir	āyit	āying
ᠠᠶᠢ	ᠠᠶᠢᠬ	ᠠᠶᠢᠮ	ᠠᠶᠢᠯ	ᠠᠶᠢᠨ	ᠠᠶᠢᠫ	ᠠᠶᠢᠷ	ᠠᠶᠢᠲ	ᠠᠶᠢᠭ
ayo	ayok	ayom	ayol	ayon	ayop	ayor	ayot	ayong
ᠠᠶᠣ	ᠠᠶᠣᠬ	ᠠᠶᠣᠮ	ᠠᠶᠣᠯ	ᠠᠶᠣᠨ	ᠠᠶᠣᠫ	ᠠᠶᠣᠷ	ᠠᠶᠣᠲ	ᠠᠶᠣᠭ

kyu	kyuk	kyum	kyul	kyun	kyup	kyur	kyut	kyung
ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유
kyú	kyúk	kyúm	kyúl	kyún	kyúp	kyúr	kyút	kyúing
ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유
kye	kyek	kyem	kyel	kyen	kyep	kyer	kyet	kyeng
ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유

Similarly the Kya and the Finals, &c., are affixed to the remaining twenty-one Consonants. See page 4.

5.—) 𑌵 *Kra affixed, with Vowels and Finals combined.*

kra	krak	kram	kral	kran	krap	krar	krat	krang
𐌵𐌿	𐌵𐌶	𐌵𐌾	𐌵𐌺	𐌵𐌺𐌵	𐌵𐌺𐌶	𐌵𐌺𐌸	𐌵𐌺𐌴	𐌵𐌺𐌳
k̃ra	k̃rak	k̃ram	k̃ral	k̃ran	k̃rap	k̃rar	k̃rat	k̃rang
𐌵𐌿̃	𐌵𐌶̃	𐌵𐌾̃	𐌵𐌺̃	𐌵𐌺𐌵̃	𐌵𐌺𐌶̃	𐌵𐌺𐌸̃	𐌵𐌺𐌴̃	𐌵𐌺𐌳̃
krá	kráh	krám	král	krán	kráp	krár	krát	kráng
𐌵𐌿𐌶	𐌵𐌿𐌶𐌵	𐌵𐌿𐌶𐌾	𐌵𐌿𐌶𐌺	𐌵𐌿𐌶𐌺𐌵	𐌵𐌿𐌶𐌺𐌶	𐌵𐌿𐌶𐌺𐌸	𐌵𐌿𐌶𐌺𐌴	𐌵𐌿𐌶𐌺𐌳
kri	krik	krim	kril	krin	krip	krir	krit	kring
𐌵𐌿𐌶	𐌵𐌿𐌶𐌵	𐌵𐌿𐌶𐌾	𐌵𐌿𐌶𐌺	𐌵𐌿𐌶𐌺𐌵	𐌵𐌿𐌶𐌺𐌶	𐌵𐌿𐌶𐌺𐌸	𐌵𐌿𐌶𐌺𐌴	𐌵𐌿𐌶𐌺𐌳
k̃ri	k̃rik	k̃rim	k̃ril	k̃rin	k̃rip	k̃rir	k̃rit	k̃ring
𐌵𐌿̃𐌶	𐌵𐌿̃𐌶𐌵	𐌵𐌿̃𐌶𐌾	𐌵𐌿̃𐌶𐌺	𐌵𐌿̃𐌶𐌺𐌵	𐌵𐌿̃𐌶𐌺𐌶	𐌵𐌿̃𐌶𐌺𐌸	𐌵𐌿̃𐌶𐌺𐌴	𐌵𐌿̃𐌶𐌺𐌳
kro	krok	krom	krol	kron	krop	kror	krot	krong
𐌵𐌿𐌴	𐌵𐌿𐌴𐌵	𐌵𐌿𐌴𐌾	𐌵𐌿𐌴𐌺	𐌵𐌿𐌴𐌺𐌵	𐌵𐌿𐌴𐌺𐌶	𐌵𐌿𐌴𐌺𐌸	𐌵𐌿𐌴𐌺𐌴	𐌵𐌿𐌴𐌺𐌳

kró	krók	króm	król	krón	króp	krór	krót	króng
𐀓	𐀓	𐀓	𐀓	𐀓	𐀓	𐀓	𐀓	𐀓
kru	kruk	krum	krul	krun	krup	krur	krut	krung
𐀔	𐀔	𐀔	𐀔	𐀔	𐀔	𐀔	𐀔	𐀔
krá	krúk	krúm	krúl	krún	krúp	krúr	krút	krúng
𐀕	𐀕	𐀕	𐀕	𐀕	𐀕	𐀕	𐀕	𐀕
kre	kek	krem	krel	kren	krep	krer	kret	kreng
𐀖	𐀖	𐀖	𐀖	𐀖	𐀖	𐀖	𐀖	𐀖

And so on with the remaining seven letters (see page 5).

6.—**𐀗** *kya* and **𐀘** *kra* united, and combined with Consonants, Vowels and Finals.

krya	kryak	kryam	kryal	kryan	kryap	kryar	kryat	kryang
𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗
kryā	kryāk	kryām	kryāl	kryān	kryāp	kryār	kryāt	kryāng
𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗
kryá	kryák	kryám	kryál	kryán	kryáp	kryár	kryát	kryáng
𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗
kryi	kryik	kryim	kryil	kryin	kryip	kryir	kryit	krying
𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗
kryī	kryīk	kryīm	kryīl	kryīn	kryīp	kryīr	kryīt	kryīng
𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗
kryo	kryok	kryom	kryol	kryon	kryop	kryor	kryot	kryong
𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗	𐀗

kryó	kryók	kryóm	kryól	kryón	kryóp	kryór	kryót	kryóng
ᠵᠢᠷᠣ	ᠵᠢᠷᠣ᠎ᠠ	ᠵᠢᠷᠣᠮ	ᠵᠢᠷᠣᠯ	ᠵᠢᠷᠣᠨ	ᠵᠢᠷᠣᠫ	ᠵᠢᠷᠣᠷ	ᠵᠢᠷᠣᠲ	ᠵᠢᠷᠣᠩ
kryu	kryuk	kryum	kryul	kryun	kryup	kryur	kryut	kryung
ᠵᠢᠷᠠ	ᠵᠢᠷᠠ᠎ᠠ	ᠵᠢᠷᠠᠮ	ᠵᠢᠷᠠᠯ	ᠵᠢᠷᠠᠨ	ᠵᠢᠷᠠᠫ	ᠵᠢᠷᠠᠷ	ᠵᠢᠷᠠᠲ	ᠵᠢᠷᠠᠩ
kryú	kryúk	kryúm	kryúl	kryún	kryúp	kryúr	kryút	kryúng
ᠵᠢᠷᠤ	ᠵᠢᠷᠤ᠎ᠠ	ᠵᠢᠷᠤᠮ	ᠵᠢᠷᠤᠯ	ᠵᠢᠷᠤᠨ	ᠵᠢᠷᠤᠫ	ᠵᠢᠷᠤᠷ	ᠵᠢᠷᠤᠲ	ᠵᠢᠷᠤᠩ
krye	kryek	kryem	kryel	kryen	kryep	kryer	kryet	kryeng
ᠵᠢᠷᠡ	ᠵᠢᠷᠡ᠎ᠠ	ᠵᠢᠷᠡᠮ	ᠵᠢᠷᠡᠯ	ᠵᠢᠷᠡᠨ	ᠵᠢᠷᠡᠫ	ᠵᠢᠷᠡᠷ	ᠵᠢᠷᠡᠲ	ᠵᠢᠷᠡᠩ

In like manner are the remaining seven letters written.*

In this scheme may be seen every form that words of one syllable can take. If each letter be carried out, with the vowels and finals affixed, it will give 7,290 monosyllabic words.

The Lepcha Language is essentially a monosyllabic language, for though it has words of more than one syllable, these are words which are formed by compounds of two different words; or by the same word reduplicated, or connected by an epenthesis; or by certain prefixed syllables common to many words, as, ᠵᠢᠷᠤᠳ *tuk*, ᠵᠢᠷᠤᠩ *tung*, ᠵᠢᠷᠤᠯ *luk*, ᠵᠢᠷᠤᠨ *pun*, &c., which may be abscindable or inabscindable; commutable or immutable; according to the nature of the word. By the addition of these particles, the sense of the word may be completely altered, or may remain unchanged; may be slightly modified, or may be transmuted from verb to substantive or to adjective; but the word itself retains the radical form of its syllable as laid down in this scheme.

* The Lepchas when writing, used generally to affix the ᠵ *kra* to the ᠵ *kya* as a more speedy mode of writing, and so it will be found in their manuscripts, thus—ᠵᠢᠷᠤᠳ for ᠵᠢᠷᠤᠳ *krya*.

The following are examples of,

DISSYLLABLES.

7.—Compounded of two words.

𐑦𐑦 *kóng-yóng*, independence, (from 𐑦𐑦 *skang*, the foot; and 𐑦𐑦 *yang*, light, light-footed, free).

𐑦𐑦 *lák-clhó*, a tool, an instrument, (from 𐑦𐑦 *lag* the hand; and 𐑦𐑦 *chhu* an article).

𐑦𐑦 *phák-zu*, a brush, (from 𐑦𐑦 *phag*, a hog, a pig; and 𐑦𐑦 *zed*, a bristle).

𐑦𐑦 *ngan-she*, fore-knowledge, (from 𐑦𐑦 *ngon pa*, before former; and 𐑦𐑦 *shes par*, to know).

𐑦𐑦 *sák-dak*, to be sorry, to be grieved, (from 𐑦𐑦 *sák*, the mind, or its state, [in compos]; and 𐑦𐑦 *dak*, to be in pain).

𐑦𐑦 *tám-blyók*, a butterfly, (from 𐑦𐑦 *thám*, a thing; and 𐑦𐑦 *blyók*, to be unsubstantial, incorporeal), &c.

8.—Formed by reduplication, or connected by an epenthesis.

𐑦𐑦 𐑦𐑦 *dun dun*.
𐑦𐑦 𐑦𐑦 *dun-na dun-na* } drizzling (rain).

𐑦𐑦 𐑦𐑦 *dúr-ra dúr-ra*, full flowing, flaunting (robes).

𐑦𐑦 𐑦𐑦 *hryáp-pa hryóp-pa*, loose, rickety.

𐑦𐑦 𐑦𐑦 *lák-ku lok-ku*, unstable, fickle, versatile.

𐑦𐑦 𐑦𐑦 *jín-na jín-na*, twinkling (as star), &c.

9.—Formed by prefixed Particles or Syllables common to many words.

ABSCINDABLE.

𐑦𐑦 *á-ku* or 𐑦𐑦 *ka*, the hand.

𐑦𐑦 *á-fó* ,, 𐑦𐑦 *fó*, a tooth.

𐑦𐑦 *á-thyák* ,, 𐑦𐑦 *thyák*, the head

𐑦𐑦 𐑦𐑦 *á-dyáng* or 𐑦𐑦 *dyáng*, the leg.

𐑦𐑦 *sa-tsuk* ,, 𐑦𐑦 *tsuk*, the sun.

𐑦𐑦 *tu-só* ,, 𐑦𐑦 *só*, yesterday.

10.—*Inabscindable.*

ㄝ ㄐ ka-jú, a dog.
 ㄝ ㄐ kum-dúng, another.
 ㄛ ㄏ la-láp, a recess.
 ㄛ ㄏ luk-ayeng, fetid.
 ㄝ ㄐ mun-jú, awkward.
 ㄛ ㄏ na-rár, a boat.
 ㄝ ㄐ pa-lít, a flute.
 ㄝ ㄐ pur-ayám, a mole.
 ㄝ ㄐ pa-no, king.
 ㄝ ㄐ ruk-nyám, prevarication.
 ㄛ ㄏ sa-dyar, a thunderbolt.
 ㄛ ㄏ sa-hór, a star.
 ㄛ ㄏ suk-yyar, mud.
 ㄛ ㄐ sung-hlyo, a spear.
 ㄝ ㄐ tuk-po, string, eord, &c.

ㄝ ㄐ ka-tá, single, alone.
 ㄝ ㄐ kur-thák, a king's minister.
 ㄛ ㄏ la-vo, the moon.
 ㄝ ㄐ ma-rí, dirt.
 ㄝ ㄐ mun-gyck, forked lightning.
 ㄛ ㄐ num-prám, an old woman.
 ㄝ ㄐ pá-ku, a reticule.
 ㄝ ㄐ ra-kú, a store.
 ㄝ ㄐ mun-gyng, a pea-fowl.
 ㄛ ㄐ sa-gór, a cliff.
 ㄛ ㄐ sa-nóng, snow.
 ㄛ ㄐ sum-pyar, tail of fish.
 ㄝ ㄐ ta-lyáng, the sky.
 ㄝ ㄐ tung-kúng, a rainbow.

11.—*Commutable.*

ㄝ ㄐ kum-byong, or ㄝ ㄐ pum-byong, a cloud.
 ㄝ ㄐ kum-thyóng, ,, ㄝ ㄐ pun-thyóng, a kite (bird).
 ㄝ ㄐ tuk-mo, ,, ㄝ ㄐ kut-mo, theft.
 ㄝ ㄐ pun-nyóm, ,, ㄝ ㄐ put-nyóm, an old man.
 ㄛ ㄐ sa-nyí, ,, ㄛ ㄐ suk-nyí, the day.
 ㄛ ㄐ su-fyum, ,, ㄝ ㄐ pur-fyum, a breeze.

But of the abscindable and commutable, the instances are comparatively not numerous. With the exception of the \mathfrak{X} á particle, few of the prefixes can be dropped, and not many changed, without altering the sense of the word.

If the order of this scheme be carried out to its full, with the syllables prefixed to each word, it will give the large number of 53,144,100 words, dissyllables alone, all of which, (though they do not really exist), may be expressed in the Lepcha language.

12.—TRISYLLABLES.

With the exceptions of the words to which the adjective and adverbial particles \mathfrak{O} *bo*, and \mathfrak{W} *la*, are affixed, there are only three or four Trisyllabic words in the Lepcha language; the following are examples,

$\mathfrak{O}\mathfrak{Y}\mathfrak{S}\mathfrak{E}$ (\mathfrak{T} *num-shim-nyo*, a man, human being.

$\mathfrak{O}\mathfrak{Y}\mathfrak{W}$ (\mathfrak{O} *nung-lyen-no*, the guardian spirit of males.

$\mathfrak{E}\mathfrak{Y}\mathfrak{S}\mathfrak{E}$ *ka-thang-fi*, the guardian spirit of females.

The first, $\mathfrak{O}\mathfrak{Y}\mathfrak{S}\mathfrak{E}$ (\mathfrak{T} *num-shim-nyo*, is compounded of $\mathfrak{O}\mathfrak{Y}$ *num*, one of the prefix-ed particles (here abscindable), common to many words, (the letters implying, a creat-ed thing); of $\mathfrak{S}\mathfrak{E}$ *shim*, a being, (from $\mathfrak{S}\mathfrak{E}$ *shí*, to be); and (\mathfrak{T} *nyo*, a female, (literally proceeding from). The derivation of the latter words are more complex; the former of the two implies, the leader to \mathfrak{O} (*nang*, (literally, straight-forwardness) sincerity. The latter signifies, the controller of (causing to fear) the will.

13.—POLYSYLLABLES.

There are none.

PART III.

THE PARTS OF SPEECH.

Formative.—Etymology.

Equally with the Occidental languages, the Lepcha language may be divided into

Article,	ཏཱ་ཅི་	<i>blang-jak.</i>
Noun,	མཁུ་ཏཱ་	<i>á-blang.</i>
Adjective,	ཏཱ་ལྷ་	<i>blang-gyú.</i>
Pronoun,	ཏཱ་ལྷ་མུ་	<i>blang-lám.</i>
Verb,	མཁུ་ཅི་	<i>á-shóp.</i>
Adverb,	ཅི་ལྷ་	<i>shóp-gyú.</i>
Preposition,)	ཏཱ་ཅི་ལྷ་	<i>blang-hyop.</i>
or		
Postposition,)	ཅི་ལྷ་	<i>ring-shok.</i>
Conjunction,		
Interjection,	ཅི་ལྷ་མུ་	<i>ring tu-lo.</i>
also		
Verbal particles,	ཅི་ཅི་	<i>shóp-hyop.*</i>

Of which we will severally treat.

* Grammatical or Scientific terms do not form part of a primitive language: they are the offspring of cultivation. I introduce the above, as appropriate equivalents of the English words; I do not in this work carry out this neological system, but I may hereafter compose a Grammar in Lepcha, (for the benefit of the Lepchas), in which all Grammatical terms will be inserted.

1st.—Of the Articles.

The English Indefinite Article, “a,” or “an,” is not ordinarily made use of in the Lepcha, but when it is employed, it is expressed by, ཨྲྀ (*kát*, one, as, བྱྱྲྀ ཨྲྀ (*fa-lyeng kát*, a young man, བོ་མོ་ཨྲྀ རྩོམ་པ་མུ་ (*wó-mo kát róng ká muk*, a fox crept into a thicket.

The Definite Article “the,” is represented by, རྩྲྀ *re*, as, བློ་པ་ཨྲྀ རྩྲྀ (*pa-no re*, the king, རྩྲྀ རྩྲྀ (*chho re*, the book.

རྩྲྀ *re*, bears also an inflected form, and then becomes, རྩྲྀ *rem*, as, ཡྱྱྲྀ བློ་པ་ཨྲྀ རྩྲྀ རྩྲྀ (*hu pa-no rem shú*, he petitioned the king.

Another form, but less definite than, རྩྲྀ *re*, for expressing the Article, “the,” is denoted by རྩྲྀ *as*, རྩྲྀ རྩྲྀ རྩྲྀ *mu-ró mu lí*, the person said. But it is seldom if ever, unless preceded by a stated number, affixed to the governing noun, thus, ཨྲྀ རྩྲྀ ཨྲྀ རྩྲྀ *kát mu kát ká lí*, the one said to the other, རྩྲྀ རྩྲྀ རྩྲྀ རྩྲྀ *mu-ró nyat mu lyáng kor lung lóm*, the two men travelled round the country.

It is, however, in its oblique form, and in its office of showing distinction between the governing and governed nouns, that རྩྲྀ *mu*, is more particularly serviceable. It then changes to རྩྲྀ, and in this form may directly follow the noun, and may be used definitely or indefinitely, thus, ཨྲྀ རྩྲྀ ཨྲྀ རྩྲྀ *kát mu kát mum lí*, the one said to the other, ཡྱྱྲྀ རྩྲྀ རྩྲྀ རྩྲྀ *hu lung-hóng mum klo*, he fell into the hole, རྩྲྀ རྩྲྀ རྩྲྀ རྩྲྀ *sa-re Tu-she mum den rí sho*, whosoever shall believe in Tashe.

2nd.—Of Nouns.

Substantive nouns are expressed by simple words representing the thing, thus, རྩ་ *fat*, earth; ལྷ་ ཁྱོ་ *suk-dum*, the earth, world; ལྷ་ལྷ་ *tu-lyáng*, the heavens, &c. Abstract and other formative nouns, will be hereafter discussed.

3rd.—Of Gender.

Gender is confined to living beings, male and female, and words are uninflected by either masculine or feminine. There is no expressed Neuter. Hence, strictly speaking, nouns are, in the Lepcha language, without gender.

The terms to express the gender of human beings, are different from those used to indicate the gender of inferior animals.

The male of human beings is distinguished by ལྷ་ལྷ་ *tu-gri*; the female is denoted by ལྷ་ལྷ་ *tu-ayu*.

These follow the rule of adjectives, and succeed the substantive, thus, ལྷ་ *ma-ró*, a person, ལྷ་ ལྷ་ལྷ་ *ma-ró tu-gri*, a male person, ལྷ་ ལྷ་ལྷ་ *ma-ró tu-ayu*, a female person.

They may also be used substantively, as, ལྷ་ ལྷ་ལྷ་ ལྷ་ *hu tu-gri gum*, he is a male, ལྷ་ ལྷ་ལྷ་ ལྷ་ *hu tu-ayu gum*, she is a female, ལྷ་ལྷ་ ལྷ་ *tu-gri kup*, a little male, ལྷ་ལྷ་ལྷ་ *tu-ayu kup*, a little female; but they are of course still adjectives, substantives in these cases being always understood.

The distinction between sexes of animals, inferior to man, is expressed, the male by ལྷ་(ལྷ་) *á-bu*, the female by ལྷ་(ལྷ་) *á-mót*. These, likewise, follow the substantive, and like almost all adjectives, commencing with ལྷ་ *á*, when affixed to a noun, may, (and here euphonicallly do) drop the ལྷ་ *á*, thus, ལྷ་ལྷ་ *hik*, a fowl, ལྷ་ལྷ་ *hik bu*, a cock, ལྷ་ལྷ་ *hik mot*, a hen; ལྷ་ *on*, a horse, ལྷ་(ལྷ་) *on bu*, a stallion, ལྷ་(ལྷ་) *on mót*, a mare.

$\mathcal{R}(\text{O})$ á-bu and $\mathcal{R}(\tilde{\mathcal{C}})$ á-mót are sometimes affixed, emphatically, to the terms for the male and female of human beings; thus, $\mathfrak{Z}\mathfrak{J}\tilde{\mathcal{W}}\text{O}$ *tu-g̃rī bu*, a male (person); $\mathfrak{Z}\mathfrak{W}\mathfrak{J}(\tilde{\mathcal{C}})$ *tu-ayu mót*, a female (person).

The males of some few animals, as of goats and pigs, are expressed by $\mathcal{R}(\text{U})$ á-tsu; as, $\mathfrak{W}\mathfrak{J}$ *luk*, a sheep, $\mathfrak{W}\mathfrak{J}\text{U}$ *luk tsu*, a ram; $(\tilde{\mathcal{C}})$ *món*, a pig, $(\tilde{\mathcal{C}})\text{U}$ *món tsu*, a boar; $\mathcal{L}\mathfrak{X}$ *sa-ár*, a goat, $\mathcal{L}\mathfrak{X}(\text{U})$ *sa-ár tsu*, a male goat.

A term \mathfrak{W} *lóng*, (Tibetan \mathfrak{W} *glang*, a bull), is used to denote the males of some large animals; as $\mathfrak{J}\text{O}$ *bik*, a cow, $\mathfrak{J}\text{O}\mathfrak{W}$ *bik lóng*, a bull; $(\mathcal{L})\mathfrak{O}$ *sung-vo*, a buffalo, $(\mathcal{L})\mathfrak{O}\mathfrak{W}$ *sung-vo lóng*, a male buffalo; $\mathcal{L}\mathfrak{J}\mathfrak{O}$ *sa-ríng*, large deer (cervus elephas), $\mathcal{L}\mathfrak{J}\mathfrak{O}\mathfrak{W}$ *sa-ríng lóng*, a stag; $\mathfrak{W}\mathfrak{J}(\tilde{\mathcal{C}})$ *tyáng-mo*, an elephant, $\mathfrak{W}\mathfrak{J}(\tilde{\mathcal{C}})\mathfrak{W}$ *tyáng-mo lóng*, a male elephant; $\mathcal{L}\mathfrak{W}$ *sa-lók*, a rhinoceros, $\mathcal{L}\mathfrak{W}\mathfrak{W}$ *sa-lók lóng*, a male rhinoceros.

The female term in contradistinction both to $\mathcal{R}(\text{U})$ á-tsu, and \mathfrak{W} *lóng*, is $\mathcal{R}(\tilde{\mathcal{C}})$ á-mót.

$\mathfrak{J}\tilde{\mathcal{C}}$ *mīt*, a female, is also affixed to express the gender of superior beings; thus, $\mathfrak{J}\mathfrak{J}$ *rum*, a good spirit, a god, $\mathfrak{J}\mathfrak{J}\tilde{\mathcal{C}}$ *rum-mīt*, a goddess; $\mathfrak{J}\mathfrak{J}\mathfrak{J}\tilde{\mathcal{C}}$ *yet tung-kíng mīt*, a water goddess; $\mathfrak{J}\mathfrak{J}\mathfrak{J}\mathfrak{W}\tilde{\mathcal{C}}$ *tung-kíng tung-lá mīt*, nymphs and syrens. Like á-mót, it is sometimes emphatically added to the ordinary gender term; so, $\mathfrak{Z}\mathfrak{W}\mathfrak{J}\mathfrak{J}\tilde{\mathcal{C}}$ *tu-ayu mīt*, a female, a woman.

There are some words which in themselves express the sex of the person, without the aid of any gender term; thus—with regard to relationship,

$\mathcal{R}(\text{O})\mathcal{R}(\tilde{\mathcal{C}})$ á-bo, á-mo, father, mother; $\mathcal{R}(\mathfrak{O})$ á-num, an elder brother; $\mathcal{R}(\mathfrak{O})$ á-uón, an elder sister, (not so with the younger, here the usual terms would be affixed; thus, $\mathfrak{W}\mathfrak{J}$ *ayeng*, a child, a younger [brother or sister], $\mathfrak{W}\mathfrak{J}\mathfrak{Z}\mathfrak{J}\tilde{\mathcal{W}}$ *ayeng tu-g̃rī*, a younger brother, $\mathfrak{W}\mathfrak{J}\mathfrak{Z}\mathfrak{W}\mathfrak{J}$ *ayeng tu-ayu*, a younger sister); $\mathcal{R}(\mathfrak{J})$ á-ká, a paternal uncle; $\mathcal{R}(\mathfrak{J}\tilde{\mathcal{C}})$ á-jóng, a maternal uncle; $\mathcal{R}(\mathfrak{J})$ á-nyá, an

ᠠ᠋᠋ᠨ ᠠ-bom is applied to female fowls and birds, that have arrived at maturity (season of incubation), thus, ᠰᠠ᠋᠋ ᠠ᠋᠋ *lik bom*, a matured hen; ᠰᠤ᠋ ᠠ᠋᠋ *fo bom*, a matured female bird.

There are other words betokening qualities in sexes, consequently indicating the gender, thus, ᠠ᠋᠋ ᠠ᠋᠋ *a-tang* denotes a corpulent male beast, as, ᠠ᠋᠋ ᠠ᠋᠋ *ka-jū tang*, a corpulent male dog; ᠠ᠋᠋ ᠠ᠋᠋ *món tang*, a bulky boar, &c.

ᠠ᠋᠋ ᠠ-ba is applied to an entire (non-emasculated) male beast, as, ᠠ᠋᠋ ᠠ *món ba*, a boar; ᠠ᠋᠋ ᠠ *on ba*, a stallion, &c.

4.—Of Numbers.

There are three numbers, *viz.*, Singular, Dual, and Plural. The Singular may be represented by the simple noun. The Dual is expressed by affixing to the noun, the word ᠡ᠋ *nyum*. And the Plural by affixing ᠠ᠋᠋ *sang* or ᠠ᠋᠋ *pang*, thus—

ᠠ᠋᠋ *ma-rò*, or ᠠ᠋᠋ ᠠ᠋᠋ *ma-rò kát*, a person.

ᠠ᠋᠋ ᠡ᠋ *ma-rò nyum*, two persons.

ᠠ᠋᠋ ᠠ᠋᠋ *ma-rò sang*, persons.

The difference between the two plural terms, is, ᠠ᠋᠋ *sang*, is applied chiefly to human beings; ᠠ᠋᠋ *pang*, to inferior animals, and to inanimate things.

ᠠ᠋᠋ *pang*, may, however, be made to denote the plural of human, or inferior beings, and of inanimate things, indifferently. ᠠ᠋᠋ *sang*, although it may be applied to all living animals, human or inferior, can never be correctly affixed as a plural sign to inanimate things; thus,

ᠠ᠋᠋ ᠠ᠋᠋ *ma-rò sang*, or ᠠ᠋᠋ ᠠ᠋᠋ *ma-rò pang*, people.

ᠰᠣ᠋ ᠠ᠋᠋ *bik pang*, or ᠰᠣ᠋ ᠠ᠋᠋ *bik sang*, cows.

ᠰᠠ᠋ ᠠ᠋᠋ *lī pang*, (never ᠰᠠ᠋ ᠠ᠋᠋ *lī sang*,) houses.

These terms may be affixed to the pronoun, independently of the noun, or may sometimes stand in room of the noun, thus—

ᄃᆞᆫ ᄃᆞᆫ *á-re sang*, these people, or animals.

ᄃᆞᆫ ᄃᆞᆫ *o-re pang*, those things, animals, or people.

ᄃᆞᆫ ᄃᆞᆫ *sa-kon sang*, Sakons, *i. e.*, Sakon and his people or companions.

5.—Of Declension of Nouns.

Substantive nouns being uninflected by Cases, the latter may, be said to, be limited to the Nominative and Objective.

There are, however, certain post-positive particles which may be used to form a full Declension, thus—

The Nominative is represented by the simple noun, or if the word be in the Singular number and indefinite, ᄃᆞᆫ *kát*, one, a, or an, may be added to the noun; if definite, the particle ᄃᆞᆫ *re*, the, may be, either in the singular or plural, affixed.

The Instrumental, is formed by affixing to the Nominative, the particle ᄃᆞᆫ *mun*.

The Dative is denoted by the post-position ᄃᆞᆫ *ká*.

The Accusative may be distinguished by affixing to the noun, when definite or indefinite, the particle ᄃᆞᆫ *mun*, and when definite the particle ᄃᆞᆫ *rem*. (See under head of Articles, page 23).

The Vocative is indicated by the prepositive particle ᄃᆞᆫ *e*, and, if the final letter of the word be a vowel by affixing, ᄃᆞᆫ *á*, or ᄃᆞᆫ *rá*. If the word end with a consonant, the final is re-duplicated in the particles, thus—

ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *e á bo á*, or ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *e á-bo rá*, O Father, ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *e á-kup pá*, O child.

But either the preposition or the post-position may be, at pleasure, dropped, thus, ຊ ຊ(໐ ຄ າ-ໂ, O father, ຊ(ຮ) ນ(ດ-ກຸປ າ, O child.

The following is an example of a noun so declined.

ນ(໐ າ-ໂ, a king.

SINGULAR.

Nom. ນ(໐ າ-ໂ, a king.

Inst. ນ(໐ ນ໌) າ-ໂ ນຸນ, a king, by a king.

Gen. ນ(໐ ລ າ-ໂ ສາ, of a king, a king's.

Dat. ນ(໐ ຄ າ-ໂ ກາ, to a king.

Acc. ນ(໐ ມ໌) າ-ໂ ມຸນ, a, or the king.

Voc. ຊ ນ(໐ ວາ ຄ າ-ໂ ວາ, O king.

Abl. ນ(໐ ນ໌) າ-ໂ ນຸນ, from a king.

DUAL.

Nom. ນ(໐ ນ໌) າ-ໂ ນຸມ, two kings.

Inst. ນ(໐ ນ໌) າ-ໂ ນຸມ ນຸນ, two kings, by two kings.

Gen. ນ(໐ ນ໌) າ-ໂ ສາ, of two kings.

Dat. ນ(໐ ນ໌) າ-ໂ ກາ, to two kings.

Acc. ນ(໐ ນ໌) າ-ໂ ມຸນ, two kings.

Voc. ຊ ນ(໐ ນ໌) າ-ໂ ວາ, O two kings.

Abl. ນ(໐ ນ໌) າ-ໂ ນຸນ, from two kings.

PLURAL.

Nom. ນ(໐ ນ໌) າ-ໂ ສາ, kings.

Inst. ນ(໐ ນ໌) າ-ໂ ສາ ນຸນ, kings, by kings.

Gen. ນ(໐ ນ໌) າ-ໂ ສາ, of kings.

Dat. ນ(໐ ນ໌) າ-ໂ ກາ, to kings.

Acc. ᄃᆞᆫ ᄃᆞᆫᆫᆫ *pa-no sang mun*, kings.

Voc. ᄃᆞᆫ ᄃᆞᆫᆫᆫ ᆫᆫ *e pa-no sang ngá*, O kings.

Abl. ᄃᆞᆫ ᄃᆞᆫᆫᆫ ᆫᆫ *pa-no sang nun*, from kings.

In like manner, all Substantive nouns may be declined.

6.—Of Adjectives.

Adjectives are primitive or compositive. The latter may be formed from verbs by, in many instances, conjoining to the verb, ᄃᆞᆫ *á*, by prosthesis, thus—

VERB.	ADJECTIVE.
ᄃᆞᆫ <i>chór</i> , to be sour.	ᄃᆞᆫ ᄃᆞᆫ <i>á-chór</i> , sour.
ᄃᆞᆫ <i>kráp</i> , to be astringent.	ᄃᆞᆫ ᄃᆞᆫ <i>á-kráp</i> , astringent.
ᄃᆞᆫ <i>klyám</i> , to be sweet.	ᄃᆞᆫ ᄃᆞᆫ <i>á-klyám</i> , sweet.
ᄃᆞᆫ <i>klyom</i> , to be insipid.	ᄃᆞᆫ ᄃᆞᆫ <i>á-klyom</i> , insipid.
ᄃᆞᆫ <i>náng</i> , to be straight.	ᄃᆞᆫ ᄃᆞᆫ <i>á-náng</i> , straight.
ᄃᆞᆫ <i>kol</i> , to be crooked.	ᄃᆞᆫ ᄃᆞᆫ <i>á-kol</i> , crooked.
ᄃᆞᆫ <i>hyang</i> , to be cold.	ᄃᆞᆫ ᄃᆞᆫ <i>á-hyang</i> , cold.
ᄃᆞᆫ <i>kyang</i> , to be light (not heavy).	ᄃᆞᆫ ᄃᆞᆫ <i>á-kyang</i> , light.
ᄃᆞᆫ <i>nók</i> , to be black.	ᄃᆞᆫ ᄃᆞᆫ <i>á-nók</i> , black.

When the verb ends in a vowel, the adjective generally assumes a final *m*; as,

ᄃᆞᆫ <i>ryá</i> , to be good.	ᄃᆞᆫ ᄃᆞᆫ <i>á-ryám</i> , good.
ᄃᆞᆫ <i>kri</i> , to be bitter.	ᄃᆞᆫ ᄃᆞᆫ <i>á-krím</i> , bitter.
ᄃᆞᆫ <i>li</i> , to be heavy.	ᄃᆞᆫ ᄃᆞᆫ <i>á-lím</i> , heavy.
ᄃᆞᆫ <i>lá</i> , to be white.	ᄃᆞᆫ ᄃᆞᆫ <i>á-lím</i> , white.
ᄃᆞᆫ <i>tí</i> , to be large.	ᄃᆞᆫ ᄃᆞᆫ <i>á-tím</i> , large.

ㄅ} <i>chu</i> , to be small.	ㄅ(ㄅ̈) <i>á-chum</i> , small.
ㄆ} <i>shú</i> , to be fat.	ㄆ(ㄆ̈) <i>á-shúm</i> , fat, corpulent.
ㄏ} <i>hrú</i> , to be hot.	ㄏ(ㄏ̈) <i>á-hrúm</i> , hot.
ㄗ} <i>zú</i> , to be alive.	ㄗ(ㄗ̈) <i>á-zúm</i> , alive, living.

But all do not acquire this additional particle, for instance.

ㄌ} <i>rú</i> , to be old.	ㄌ(ㄌ̈) <i>á-rú</i> , old.
ㄣ} <i>hlu</i> , to be languid.	ㄣ(ㄣ̈) <i>á-hlu</i> , languid.
ㄜ} (<i>má</i> , to be secret.	ㄜ(ㄜ̈) <i>á-má</i> , secret.
ㄣ(<i>hlyá</i> , to be unctuous.	ㄣ(ㄣ̈) <i>á-hlyá</i> , unctuous.

The two latter formations however, are, not numerous, the examples given being nearly all that could be cited.

The assumption of the paragoge *m*, has, doubtless for its cause, a regard to euphony, but the rejection of it in homologous words, without any apparent reason, (for the adoption of it in the rejected cases, would occasion no inconsonance), seems anomalous.

It may be remarked that all adjectives, derived from verbs whose final is a vowel, if they do take a final consonant, it is always the final *m*.

ㄅ̈} ㄆ̈} *kur-dang*, ruddy, blooming; and ㄅ̈} ㄆ̈} *kum-dung*, another, are examples of primitive adjectives, derived from no verb, and having no adjective particle affixed. Other formations of adjectives, primitive and derivative, will be hereafter shown.

Adjectives, as a rule, follow the substantives, as, (ㄅ̈} ㄅ̈} *on á-dúm* a white horse. They may be declined in the same manner, as described under head of declension of nouns; thus,

Singular.

Nom. ㄅ̈} ㄅ̈} ㄅ̈} *ma-ró á-ryúm*, a good person.

Gen. ㄅ̈} ㄅ̈} ㄅ̈} ㄅ̈} *ma-ró á-ryúm su*, of a good person, &c.

ཁུ་ཤྲོ་མཆོག་ (ཁ་ཤྲོ་) *ku tsho chho gum*, he is the greatest. (This word (ཁ་ཤྲོ་) *chho*, corresponds to the Tibetan མཆོག་ *mchhog*, the chief, the best).

When the signification is distinct, the signs of comparison need merely be understood, thus ཁ་ཤྲོ་ལྟ་པོ་ལྟ་བུ་ *á-re nyum ká sa-re ryá*, of these two, which is good, *i. e.*, better, ཁ་ཤྲོ་ལྟ་པོ་ལྟ་བུ་ *á-yá nóng ká to tsho gum*, who among you is great, *i. e.*, the greatest.

8.—Of Pronouns.

Pronouns, like Substantive nouns, have three numbers, *viz.*, Singular, Dual and Plural. The words, representing the Personal Pronouns, differ in each of the numbers, they also bear inflection in the Objective case, and may be declined similarly to substantives, as follows :

PERSONAL PRONOUNS.

1ST PERSON.

(ཁ་ *go*, I.

Singular.

Nom. (ཁ་ *go*, I.

Inst. (ཁ་ཤྲོ་ *go nun*, I, by me.

Gen. ཁ་ལྟ་ *ka-su*, of me, my.

Dat. ཁ་སུ་ *ka-su*, to me.

Acc. ཁ་སྟེ་ *ka-sum*, me.

Abl. ཁ་སུ་ཤྲོ་ *ka-su nun*, from me.

Dual.

Nom. ཁ་ཤྲོ་ *ka-nyí*, we two

Inst. ཁ་ཤྲོ་ཤྲོ་ *ka-nyí nun*, we two.

Gen. ཁ་ཤྲོ་ལྟ་ *ka-nyí su*, of us two.

Dat. ཁ་ཤྲོ་ལྟ་ *ka-nyí ká*, to us two.

ཁ་ཤྲོ་ *ka-nyím*,

Acc. or } us two.

ཁ་ཤྲོ་ *ka-nyum*,

Abl. ཁ་ཤྲོ་ཤྲོ་ *ka-nyí nun*, from us two.

Plural.

Nom. € € } <i>ka-yú</i> , we.*	Dat. € € } €(<i>ka-yú ká</i> , to us.
Inst. € € } € } <i>ka-yú nun</i> , we, by us.	Acc. € € } <i>ka-yám</i> , us.
Gen. € € } € <i>ka-yú sa</i> , of us, our's.	Abl. € € } € } <i>ka-yú nun</i> , from us.

2ND PERSON.

(€ *hó*, thou.

Singular.

Nom. (€ <i>hó</i> , thou.	Acc. (€ € } <i>hó nun</i> , thee.
Inst. (€ € } <i>hó nun</i> , thou, by thee.	Voc. € (€ <i>e hó</i> , O thou.
Gen. (€ € <i>hó sa</i> , of thee, thy.	Abl. (€ € } <i>hó nun</i> , from thee.
Dat. (€ €(<i>hó ká</i> , to thee.	

Dual.

Nom. €(€ € <i>a-nyí</i> , you two.	€(€ € <i>a-nyím</i> ,	} you two.
Inst. €(€ € } <i>a-nyí nun</i> , you two.	Acc. €(€ } <i>a-nyum</i> ,	
Gen. €(€ € <i>a-nyí sa</i> , of you two.	Voc. € €(€ € <i>e a-nyí</i> , O you two.	
Dat. €(€ €(<i>a-nyí ká</i> , to you two.	Abl. €(€ € } <i>a-nyí nun</i> , from you two.	

Plural.

Nom. €(€ } <i>a-yú</i> , you, or ye.	Acc. €(€ } <i>a-yám</i> , you, or ye.
Inst. €(€ € } <i>a-yú nun</i> , you, by you.	Voc. € €(€ <i>e a-yú</i> , O you, O ye.
Gen. €(€ € <i>a-yú sa</i> , of you, your.	Abl. €(€ € } <i>a-yú nun</i> , from you.
Dat. €(€ €(<i>a-yú ká</i> , to you.	

* See also remark on €(€ } *ká-yú*, and €(€ *ká*, p. 40.

The radical form was sometimes inelegantly used in the Dual, and Plural, thus, (𐌸𐌵𐌹 *hó-nyĩ*, for 𐌸(𐌵𐌹 *á-nyĩ*; (𐌸𐌵𐌹 *hó-yú*, for 𐌸(𐌵𐌹 *á-yú*, but this form would be rarely met with now.

3RD PERSON.

𐌸 *hu*, he, she, or it.

Singular.

Nom. 𐌸 *hu*, he, she, or it.

Dat. 𐌸 𐌵𐌹 *hu ká*, to him, her, or it.

Inst. 𐌸 𐌵𐌹 *hu nun*, he, she, or it.

Acc. 𐌸 *hun*, him, her, or it.

Gen. 𐌸 𐌵𐌹 *hu sa*, of him, her, or it:

Abl. 𐌸 𐌵𐌹 *hu nun*, from him, her, or it.

his, her's, or its.

Dual.

Nom. 𐌸 𐌵𐌹 *hu-nyĩ*, they two.

Acc. 𐌸 𐌵𐌹 *hu-nyĩm*, } them (two).
𐌸 𐌵𐌹 *hu-nyum*, }

Inst. 𐌸 𐌵𐌹 𐌵𐌹 *hu-nyĩ nun*, they two.

Gen. 𐌸 𐌵𐌹 𐌵𐌹 *hu-nyĩ sa*, of them (two).

Abl. 𐌸 𐌵𐌹 𐌵𐌹 *hu-nyĩ nun*, from them
two.

Dat. 𐌸 𐌵𐌹 𐌵𐌹 *hu-nyĩ ká*, to them (two).

Plural.

Nom. 𐌸 𐌵𐌹 *hu-yú*, they.

Dat. 𐌸 𐌵𐌹 𐌵𐌹 *hu-yú ká*, to them.

Inst. 𐌸 𐌵𐌹 𐌵𐌹 *hu-yú nun*, they.

Acc. 𐌸 𐌵𐌹 *hu-yúm*, them.

Gen. 𐌸 𐌵𐌹 𐌵𐌹 *hu-yú sa*, of them.

Abl. 𐌸 𐌵𐌹 𐌵𐌹 *hu-yú nun*, from them.

Possessive Pronouns

May be formed from the Genitive of the Personal, thus,

1ST PERSON.

Singular.

Nom. 𐌵𐌹 𐌵𐌹 *ka-su*, my, mine.

Inst. 𐌵𐌹 𐌵𐌹 𐌵𐌹 *ka su nun*, my, by my.

Gen. $\text{€}(\text{€})\text{€} \text{ka su sa}$, of my, of mine.

Dat. $\text{€}(\text{€})\text{€} \text{€}(\text{€} \text{ka su sa ka})$, to my, to mine.

Acc. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka su sa mun}$, my, mine.

Abl. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka su sa nun}$, from my, from mine.

In like manner the particles of Declension may be affixed to the Dual and Plural, $\text{€}(\text{€})\text{€} \text{€} \text{ka-nyi sa}$, our two, $\text{€}(\text{€})\text{€} \text{€} \text{ka-yu sa}$, our: also to the three Numbers of each of the 2nd and 3rd Persons, $\text{€}(\text{€})\text{€} \text{€} \text{ho sa}$, thy, thine, $\text{€}(\text{€})\text{€} \text{€} \text{a-nyi sa}$, your (two), $\text{€}(\text{€})\text{€} \text{€} \text{a-yu sa}$, your, $\text{€}(\text{€})\text{€} \text{€} \text{hu sa}$, his, her, or it's, $\text{€}(\text{€})\text{€} \text{€} \text{€} \text{hu-nyi sa}$, their (two), $\text{€}(\text{€})\text{€} \text{€} \text{€} \text{hu-yu sa}$, their.

Reciprocal Pronouns.

Corresponding to the English Pronouns compounded of self, are formed by the emphatic particle $\text{€}(\text{€})$ *do*. They may be thus declined,

1ST PERSON.

Singular.

Nom. $\text{€}(\text{€})\text{€} \text{ka-do}$, I myself.	Dat. $\text{€}(\text{€})\text{€} \text{€}(\text{€} \text{ka-do ka})$, to myself.
Inst. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-do mun}$, I myself, by myself.	Acc. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-do mun}$, } myself.
Gen. $\text{€}(\text{€})\text{€} \text{€} \text{ka-do sa}$, } of myself.	Abl. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-do nun}$, from myself.

Dual.

Nom. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-nyi do}$, we two selves, we two ourselves.

Inst. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{€}(\text{€}) \text{ka-nyi do nun}$, we two selves, by our two selves.

Gen. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{€} \text{ka-nyi do sa}$, of our two selves.

Dat. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{€}(\text{€}) \text{ka-nyi do ka}$, to our two selves.

Acc. $\left\{ \begin{array}{l} \text{€} \text{Ḷ} \text{ḿ} (\text{ḿ} \text{ka-nyí dom}, \\ \text{€} \text{Ḷ} \text{ḿ} (\text{ḿ} \text{ḿ}) \text{ka-nyí do mum}, \end{array} \right\} \text{our two selves.}$

Abl. $\text{€} \text{Ḷ} \text{ḿ} (\text{ḿ} \text{ḿ}) \text{ka-nyí do nun, from our two selves.}$

Plural.

Nom. $\text{€} \text{Ḷ} (\text{ḿ} \text{ka-yú do, we ourselves.}$

Inst. $\text{€} \text{Ḷ} (\text{ḿ} \text{ḿ}) \text{ka-yú do nun, we ourselves, by ourselves.}$

Gen. $\text{€} \text{Ḷ} (\text{ḿ} \text{Ḷ} \text{ka-yú do sa, of ourselves.}$

Dat. $\text{€} \text{Ḷ} (\text{ḿ} \text{€} \text{Ḷ} \text{ka-yú do ká, to ourselves.}$

Acc. $\left\{ \begin{array}{l} \text{€} \text{Ḷ} (\text{ḿ} \text{ka-yú dom}, \\ \text{€} \text{Ḷ} (\text{ḿ} \text{ḿ}) \text{ka-yú do mum.} \end{array} \right\} \text{ourselves.}$

Abl. $\text{€} \text{Ḷ} (\text{ḿ} \text{ḿ}) \text{ka-yú do nun, from ourselves.}$

2ND PERSON.

$\left. \begin{array}{l} \text{Ḷ} (\text{ḿ} \text{á-do}, \\ \text{or} \\ \text{Ḷ} (\text{ḿ} \text{hó do}, \end{array} \right\} \text{thou thyself.}$

Singular.

Nom. $\text{Ḷ} (\text{ḿ} \text{á-do, thou thyself.}$

Inst. $\text{Ḷ} (\text{ḿ} \text{ḿ}) \text{á-do nun, thou thyself, by thyself.}$

Gen. $\text{Ḷ} (\text{ḿ} \text{Ḷ} \text{á-do sa, of thyself.}$

Dat. $\text{Ḷ} (\text{ḿ} \text{€} \text{Ḷ} \text{á-do ká, to thyself.}$

Acc. $\left\{ \begin{array}{l} \text{Ḷ} (\text{ḿ} \text{á-dom}, \\ \text{Ḷ} (\text{ḿ} \text{ḿ}) \text{á-do mum}, \end{array} \right\} \text{thyself.}$

Abl. $\text{Ḷ} (\text{ḿ} \text{ḿ}) \text{á-do nun, from thyself.}$

In like manner may be declined, the Dual and Plural, also the 2nd and 3rd persons, thus—

Dual.

Nom. $\mathfrak{R}(\mathfrak{S}\tilde{\mathfrak{E}}) (\mathfrak{X} \acute{a}\tilde{n}y\grave{i} \text{ do, your two selves, you two yourselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{R}(\mathfrak{S}\tilde{\mathfrak{E}}) (\mathfrak{X} \acute{a}\tilde{n}y\grave{i} \text{ dom,} \\ \mathfrak{R}(\mathfrak{S}\tilde{\mathfrak{E}}) (\mathfrak{X} \tilde{\mathfrak{C}}) \acute{a}\tilde{n}y\grave{i} \text{ do mum.} \end{array} \right\} \text{your two selves.}$

Plural.

Nom. $\mathfrak{R}(\mathfrak{E}) (\mathfrak{X} \acute{a}\text{-}y\acute{u} \text{ do, you yourselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{R}(\mathfrak{E}) (\mathfrak{X} \acute{a}\text{-}y\acute{u} \text{ dom,} \\ \mathfrak{R}(\mathfrak{E}) (\mathfrak{X} \tilde{\mathfrak{C}}) \acute{a} \text{ } y\acute{u} \text{ do mum,} \end{array} \right\} \text{yourselves.}$

3RD PERSON.

Singular.

Nom. $\mathfrak{H}) (\mathfrak{X} \text{ hu do, he himself, his self.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{H}) (\mathfrak{X} \text{ hu dom,} \\ \mathfrak{H}) (\mathfrak{X} \tilde{\mathfrak{C}}) \text{ hu do mum,} \end{array} \right\} \text{himself.}$

Dual.

Nom. $\mathfrak{H}) \mathfrak{S}\tilde{\mathfrak{E}} (\mathfrak{X} \text{ hu-}\tilde{n}y\grave{i} \text{ do, they two themselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{H}) \mathfrak{S}\tilde{\mathfrak{E}} (\mathfrak{X} \text{ hu-}\tilde{n}y\grave{i} \text{ dom,} \\ \mathfrak{H}) \mathfrak{S}\tilde{\mathfrak{E}} (\mathfrak{X} \tilde{\mathfrak{C}}) \text{ hu-}\tilde{n}y\grave{i} \text{ do mum,} \end{array} \right\} \begin{array}{l} \text{their two selves.} \\ \text{them (two) selves.} \end{array}$

Plural.

Nom. $\mathfrak{H}) \mathfrak{E}) (\mathfrak{X} \text{ hu-}y\acute{u} \text{ do, they themselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{H}) \mathfrak{E}) (\mathfrak{X} \text{ hu-}y\acute{u} \text{ dom,} \\ \mathfrak{H}) \mathfrak{E}) (\mathfrak{X} \tilde{\mathfrak{C}}) \text{ hu-}y\acute{u} \text{ do mum,} \end{array} \right\} \text{themselves, \&c.}$

Emphatic Possessive Pronouns

Compounded of own, are formed from the Genitive of the Reciprocal, and may be declined in the usual manner, thus—

1ST PERSON.

$$\left. \begin{array}{l} \text{€}(\text{†} \text{€}) \text{ka-do su,} \\ \text{€}(\text{†} \text{€}) \text{ka-do sa,} \end{array} \right\} \text{my own.}$$

Singular.

Nom. €(† €) ka-do su, my own.

Inst. €(† €) ð̂ ka-do su nun, my own, by my own.

Gen. €(† €) € ka-do su sa, of my own.

Dat. €(† €) €(ka-do su ká, to my own.

Acc. $\left\{ \begin{array}{l} \text{€}(\text{†} \text{€}) \text{ka-do sum,} \\ \text{€}(\text{†} \text{€}) \text{€} \text{ka-do su mum,} \end{array} \right\} \text{my own.}$

Abl. €(† €) ð̂ ka-do su nun, from my own.

And so may be declined the Dual and Plural and 2nd and 3rd Persons, as,

Dual.

Nom. €ſ̃€(† €) ka-ñyi do su, our two own.

Gen. €ſ̃€(† €) € ka-ñyi do su sa, of our two own, &c.

Plural.

Nom. €Œ(† €) ka-yú do su, our own.

Obj. $\left\{ \begin{array}{l} \text{€Œ}(\text{†} \text{€}) \text{ka-yú do sum,} \\ \text{€Œ}(\text{†} \text{€}) \text{€} \text{ka-yú do su mum,} \end{array} \right\} \text{our own.}$

(*ḥ* *to*, who, and *ḥ* *sa-re*, which, are both Relative and Interrogative. *ḥ* *shú*, what, is almost confined to the Interrogative, thus, *ḥ* (*ḥ* *ḥ*) *ḥ* *ma-ré* *to nun zúk re*, the person who did it; (*ḥ* *ḥ*) *ḥ* *ḥ* *to nun klóng a*, who sent it? *ḥ* *ḥ* *ḥ* (*ḥ* *ḥ*) *ḥ* *ḥ* *ring sa-re go nun á-yám ku ma*, the words which I have impressed upon you. *ḥ* (*ḥ* *ḥ*) *ḥ* *ḥ* (*ḥ* *ḥ*) *á-re nyum ká sa-re dóm sho*, of these two which will you select?

ḥ *ḥ* (*shú thám*, what thing, *ḥ* *ḥ* (*ḥ* *ḥ*) *ḥ* *shú má-t tung gó*, what are you doing? *ḥ* *ḥ* (*ḥ* *ḥ*) *ḥ* *shú gát shung a*, what do you want?

The Demonstrative Pronouns.

ḥ (*ḥ* *á-re*, this, and *ḥ* (*ḥ* *o-re*, that, may be declined the same way as the Relative Pronouns, thus,

ḥ (*ḥ* *á-re*, this.

ḥ (*ḥ* *ḥ*) *á-re nyum*, these two.

ḥ (*ḥ* *ḥ*) *á-re sang*, these persons.

ḥ (*ḥ* *ḥ*) *á-re pang*, these people or things.

ḥ (*ḥ* *o-re*, those.

ḥ (*ḥ* *ḥ*) *o-re nyum*, those two.

ḥ (*ḥ* *ḥ*) *o-re sang*, those persons.

ḥ (*ḥ* *ḥ*) *o-re pang*, those persons or things.

To these, the Emphatic Particle (*ḥ* *do*, may be added, thus,

ḥ (*ḥ* *ḥ*) *á-re do*, this very.

ḥ (*ḥ* *ḥ*) *á-re do nyum*, these very two.

ḥ (*ḥ* *ḥ*) *á-re do sang*, these very persons.

ḥ (*ḥ* *ḥ*) *o-re do*, that very.

ḥ (*ḥ* *ḥ*) *o-re do nyum*, those very two.

ḥ (*ḥ* *ḥ*) *o-re do pang*, those very things.

To all of the above, the Particles of declension may be affixed, as also to

The Pronominal Adjectives, and Adverbial Pronouns.

᳚᳚᳚ *sa-tet*, how much, how many, ᳚᳚᳚ *a-tet*, this much, (᳚᳚᳚ *o-tet*, that much, ᳚᳚᳚ *tu-do*, one's own, ᳚᳚᳚ *ma-rò do*, one's self, itself. Likewise to

The Distributive and Indefinite Pronouns.

᳚᳚ *re re*, each, ᳚᳚ *gun*, all, every, ᳚᳚᳚ *a-flik*, some, ᳚᳚᳚ *kum-tung*, another, &c.

Compound Pronouns

composed in English of, “ever, soever,” are expressed by (᳚᳚᳚) *go-rung*, or ᳚᳚ ᳚ *gang la*, thus, (᳚᳚᳚) *to go-rung*, or (᳚᳚ ᳚᳚ ᳚) *to gang la*, whoever, who-soever; ᳚᳚᳚ (᳚᳚᳚) *sa-re go-rung*, or ᳚᳚᳚ ᳚᳚ ᳚ *sa-re gang la*, whichever whichsoever, whatsoever; ᳚᳚᳚ (᳚᳚᳚) *shù go-rung*, or ᳚᳚᳚ ᳚᳚ ᳚ *shù gang la*, whatever, whatsoever; ᳚᳚᳚᳚ (᳚᳚᳚᳚) *sa-tet go-rung*, or ᳚᳚᳚᳚ ᳚᳚ ᳚ *sa-tet gang la*, how much soever, &c.

All may be declined, as already shown.

9.—Of Verbs.

In Lepcha, the form of verbs is unaltered by Number or Gender of the governing Noun, and their roots (with one or two exceptions) remain unchanged by Tense.

The Conjugation, is like the Declension of Substantives, performed by Post-positive Particles, or by the aid of an Auxiliary verb, (᳚᳚᳚᳚ ᳚᳚᳚ *shùp tyól*).

The root of the verb may be taken for the Infinitive, thus, ᳚᳚᳚ *shì*, to see; ᳚᳚᳚ *lik*, to call; ᳚᳚᳚ *mát*, to do, to which root the Particles indicative of tense may be affixed. These Particles are sometimes very indefinite. Some of them may, at

times, be made to denote different tenses, or they may often altogether be dispensed with, the sense being shown by the context.

The following exemplification, however, may be taken as a guide for the formation of tenses.

The Indicative Mood.

Present Tense.

The Present Tense may be formed by affixing, to the root, the auxiliary verb $\ddot{\text{O}}$ (*bám*, (literally to remain); also sometimes by, $\ddot{\text{N}}$ (*ngán*, (literally to sit,) thus, $\omega \dot{\text{N}} \ddot{\text{O}}$ *go lik bá*m, I call, or am calling.

The Past

may be denoted by the Particle O (*bá*, as $\dot{\text{N}} \text{O}$ *lik bá*, called, or have called, but in general the simple root stands for the past, thus, $\omega \dot{\text{N}} \text{E} \text{O} \text{F} \text{Z} \text{N}$ Q *go lik yáng na hó ma thyo ne*, I called, but you did not hear me; $\omega \text{N} \text{E} \text{X} \text{Z} \dot{\text{N}}$ *go ayo á-re ù*, I said this before.

The Pluperfect

may be indicated by the addition of the word, $\bar{\text{E}}$ (*fút*, either, in combination with, or without the past particle O (*bá*, thus, $\dot{\text{N}} \bar{\text{E}}$ *lik fút*, or $\dot{\text{N}} \bar{\text{E}} \text{O}$ *lik fút bá*, had called; $\text{F} \dot{\text{N}} \text{E} \text{N} \text{O} \text{F} \text{Z} \text{N} \bar{\text{E}}$ (*hó ùi wung su na-hán lu zúk fút*, before you came, he had done it; ($\bar{\text{E}}$ (*fút*, is a verb itself, signifying to lose, to be lost, hence by an hyperphrasis, implying what is gone, past).

The Future

is expressed by the affixed particle, E (*sho*, thus, $\dot{\text{N}} \text{E}$ *lik sho*, I shall call.

The Future Perfect

may be rendered by a conjunction of the Past and Future terms; thus, $\dot{\text{N}} \bar{\text{E}} \text{E}$ (*lik fút sho*, shall have called, $\text{F} \dot{\text{N}} \text{E} \text{N} \text{O} \text{F} \text{Z} \text{N} \bar{\text{E}} \text{E}$ (*hó ùi wung su na-hán go zúk fút sho*, before you return, I shall have finished it.

The Subjunctive Mood

expressing contingency is formed in the

Present Tense

by affixing, to the root of the verb, the particle ㄣ̌ *pú*, thus, ㄣ̌ ㄣ̌ *lik pú*, may perhaps call.

The Imperfect.

This tense is indefinite. It may equally with the Future Indicative, be represented by the particle ㄣ̌ *sho*, and sometimes by the participle particle ㄣ̌ *shang*, or it may simply be understood by the context. Might, could, would, and should, imply permission, power, obligation, and desire, so may be expressed by verbs or words bearing these significations.

The Past Tense

may be formed by affixing the particle of contingency to the root of the verb, or to the past sign, thus, ㄣ̌ ㄣ̌ *lik pú*, or ㄣ̌ ㄣ̌ *lik fát pú*, may, would, (might, &c.,) perhaps have called; ㄣ̌ ㄣ̌ ㄣ̌ ㄣ̌ ㄣ̌ ㄣ̌ *hó ma nón na gang go á-dom bo pú*, if you had not gone, I might have given you it.

The Future

may be expressed by the particle ㄣ̌ *shang*, combined with the particle of contingency, thus, ㄣ̌ ㄣ̌ ㄣ̌ *lik shang pú*, shall perhaps call.

The Imperative.

2nd Person. Singular and Plural

is rendered by the affixed particle ㄣ̌ *o*; or, should the verb end in a consonant, by the reduplication of the final consonant with, or without the addition of the particle ㄣ̌ *o*, thus, ㄣ̌ ㄣ̌ *lĩ o*, speak; ㄣ̌ ㄣ̌ *lĩ o*, come, (thou or ye); ㄣ̌ ㄣ̌ *lik ka*, or ㄣ̌ ㄣ̌ *lik ka o*, call; ㄣ̌ ㄣ̌ *mát ta*, or ㄣ̌ ㄣ̌ *mát ta o*, do, perform; ㄣ̌ ㄣ̌ *đung nga*, or ㄣ̌ ㄣ̌ *đung nga o*, run, (thou or ye). The particle ㄣ̌ *u*, may,

The 2nd Person Imperative is also sometimes expressed, by prefixing the particle ㄤ *ta*, and affixing ㄘ *ka*, or ㄜ *sa*, to the verb; thus, ㄤ ㄘ ㄤ *ka* or ㄤ ㄜ *sa* *hum ta māt sa*, or, *ta māt ka*, let him do it.

There is also a Particle ㄘ (*ká*, which, when succeeding a verb, gives a plural hortative or a postulate signification. It is evidently composed of the substantive verb ㄘ *ka*, and the optative particle ㄤ *á*. Verbs, ending in a vowel, when preceding it, are not inflected; thus, ㄤ ㄘ ㄘ (*lī* (not *lin*) *ká*, let us speak.

Participles.

The Present (and Gerund)

is formed, if the verb ends in a vowel, by affixing the particle ㄤ *ung*, or ㄜ *wung*, or, if ending in a consonant, by reduplicating in the Participle sign, the final consonant; thus, ㄤ ㄜ *shī wung*, seeing; ㄤ ㄜ *lī wung*, speaking; ㄜ ㄜ *māt tung*, doing; ㄜ ㄜ *rok kung*, reading; ㄜ ㄜ *dāng*, *ngung*, running, &c.

The Past

is formed by affixing, to the root of the verb, the particle ㄜ *bán*; thus, ㄜ ㄜ *lik bán*, having called; ㄜ ㄜ ㄜ *lu zúk bán, nón*, having done it, he went.

ㄜ *bán*, may be considered to be a synæreses of the particle ㄜ *bá*, and the conjunction ㄜ *un*; thus, ㄜ ㄜ ㄜ ㄜ *lu zúk bá, un nón*, he did it, and went. ㄜ *bán*, is often abbreviated to ㄜ *ban*.

The Future Indefinite (and Gerund)

is indicated by the particle ㄜ *shang*; thus, ㄜ ㄜ *lik Shang*, calling, about calling. (Gerund) ㄜ ㄜ ㄜ ㄜ *hó sa-re māt Shang re khók bó n̄yī sho* thou shalt be responsible for all thy doings (deeds).

The Future Definite

is denoted by affixing, to the Present Participle sign, the particle ㄜ sa, thus, ㄱᄃ ㄷᄃ ㄜ *lik kung sa*, when, or on calling; and a

Future Exact

may be formed by affixing, to the above, the particle ㄹ lu, thus, ㄱᄃ ㄷᄃ ㄜ ㄹ *lik kung sa lu*, immediately on calling.

The Future Perfect

may be expressed by the particle ㄷ shen, thus, ㄱᄃ ㄷᄃ ㄷ *lik shen*, when having called. ㄷ *shen*, is, however, often used indefinitely.

The Conjunctive Participle

is formed by the particle ㄹᄃ *lung*, thus, ㄱᄃ ㄹᄃ *lik lung*, calling.

An Emphatic Participle

may be rendered by the particle, ㄱᄃ *det*, thus, ㄱᄃ ㄱᄃ *lik det*, calling or just about to call. To this particle, the signs of the Tenses may be affixed, thus, ㄱᄃ ㄱᄃ ㅅ *lik det bām*, am calling, or just about calling; ㄱᄃ ㄱᄃ ㅅ *lik det bá*, was calling, or just about to call; ㄱᄃ ㄱᄃ ㅅ *lik det pí*, may perhaps be calling, &c.

Before ㄱᄃ *det*, verbs, ending in a vowel, assume their final consonant, thus,

ㄱᄃ ㄱᄃ *lin det*, about speaking; ㄱᄃ ㄱᄃ ㅅ *dit det*, coming, just about to come.

Passive Voice.

The passive voice is formed by the aid of an auxiliary verb; or more commonly expressed through the medium of the Instrumental case, thus, the sentence, ㅅ ㅅ ㅅ *lu nun zúk*, may be rendered, he did it, or it was done by him.

The Active, or Passive signification of a verb, is generally sufficiently indicated by the sense of the context. But when it is requisite to make use of the passive voice, it may be formed by affixing to the verb, with a substantive verb combined,

ᄃᆞ (ᄃ, *thóm bo*, the adjective, or agentive form of ᄃᆞ *tho*, to place; or ᄃᆞ *nón*, the preterite of ᄃᆞ *nóng*, to go.

The former ᄃᆞ (ᄃ *thóm bo*, denotes a local relation, and represents the seat of the object or action, and when combined with a substantive verb, renders the active verb to which it is affixed, passive, thus, ᄃᆞ ᄃᆞ *pí*, to write, ᄃᆞ ᄃᆞ (ᄃ *pí* *thóm bo*, written, ᄃᆞ ᄃᆞ (ᄃ ᄃᆞ *pí* *thóm bo gum*, it is written; ᄃᆞ *nyet*, to show, ᄃᆞ ᄃᆞ (ᄃ *nyet thóm bo*, shown, ᄃᆞ ᄃᆞ (ᄃ ᄃᆞ *nyet thóm bo gum*, it is shown; ᄃᆞ (*má*, to hide, ᄃᆞ ᄃᆞ (ᄃ *má thóm bo*, hidden, ᄃᆞ ᄃᆞ (ᄃ ᄃᆞ *má thóm bo gum*, it is hidden, &c.

The latter ᄃᆞ *nón*, implies an absolute transition, and infers directly, or inversely, the object to have gone, past,—or been, and may be affixed to all verbs to which that sense is desired to be conveyed; combined with a substantive verb, it forms a passive voice, thus, ᄃᆞ *mók*, to expend, ᄃᆞ ᄃᆞ *mók nón*, expended, to be expended, ᄃᆞ ᄃᆞ ᄃᆞ *mók nón gum*, is expended; ᄃᆞ (*mák*, to die, ᄃᆞ ᄃᆞ *mák nón*, dead, to be dead, ᄃᆞ ᄃᆞ ᄃᆞ *mák nón gum*, is dead; ᄃᆞ *lók*, to injure, ᄃᆞ ᄃᆞ ᄃᆞ *lók nón gum*, is injured; ᄃᆞ *nyuk*, to shake, ᄃᆞ ᄃᆞ ᄃᆞ *nyuk nón gum*, is shaken.

The agentive ᄃᆞ (ᄃ *nón bo*, may be affixed instead of the simple preterite, ᄃᆞ *nón*, but this form is unnecessary.

Some verbs are, in themselves, Intransitive or Passive, thus, ᄃᆞ *kri*, to be bitter, ᄃᆞ *chor*, to be sour; ᄃᆞ (*klyám*, to be sweet; ᄃᆞ *nyung*, to be deep; ᄃᆞ *sáp*, to be shallow, &c. These verbs may be conjugated similarly to the active voice of transitive verbs.

Some verbs may have both an Active and Passive signification, thus, ᄃᆞ *lók*, to injure, or be injured; ᄃᆞ *duk*, to hurt, to be hurt, to be sick; ᄃᆞ ᄃᆞ ᄃᆞ *go lók bóm*, I am injuring, or am injured; ᄃᆞ ᄃᆞ ᄃᆞ *hum mu duk kun*, do not hurt

him; 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 (*hu duk bām*, he is ill, &c. The addition of the substantive verb, 𐄂𐄂 *gum*, would, however, render the Passive voice of these verbs unmistakable, as, 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go lók gum*, I am injured, &c.

To the above, as also to all Passive verbs, the affixing of 𐄂𐄂 *nón*, imparts to the verb an acquisitive condition, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu duk nón*, he has become ill; 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu k̃rī nón*, it has become bitter.

𐄂𐄂 *nón*, when affixed to some active transitive verbs, occasionally retains its literal sense of “to go” thus, 𐄂𐄂 𐄂𐄂 *lik nón*, though it may imply, “called,” would be more commonly understood to signify, “gone to call,” so, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu lik nóu gum*, he has gone to call; but this is merely an elliptical form of 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *lik shang ká nóu*, therefore in its entirety the sentence would be written, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu nun hum lik shang ká nóu*, he has gone for the purpose of calling him.

Verbal Particles.

There are numerous particles, affixed to verbs, which are for the most part of indefinite meaning, such are 𐄂𐄂 *ma*, 𐄂𐄂 𐄂𐄂 *ma o*, 𐄂𐄂 𐄂𐄂 *yam o*, 𐄂𐄂 𐄂𐄂 *sa o*, 𐄂𐄂 *pa-ró*, 𐄂𐄂 *túng*, &c.

The first three, generally, represent the Present or Past tenses, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go pí ma*, I am writing or have written; 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu thī ma o*, he has arrived; 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu mák yam o*, he is dead. 𐄂𐄂 𐄂𐄂 *sa o*, applies more to the present or future, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go nóng sa o*, I shall go. 𐄂𐄂 *pa-ró*, generally, implies a doubt, as 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go shī pa-ró*, I may possibly see him. 𐄂𐄂 *túng* is used, especially, in the Imperfect Subjunctive, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *yo ma go na gang go nun á-yám t̃i túng*, if it were not so, I would have told you. But when, through the context, the meaning is evident, these particles are

sometimes used, independent of tense, merely to give fulness and completion to the sentence. Rules, however, only require to be laid down to render these and such relative particles, definite and absolute.

འ(*pá*, is a verbal affix, giving a slight degree of emphasis, thus, རྟེན་འ(*ryá pá*, it is good ; གྲོ་འ(*um pá*, it is nice ; (it corresponds to the Tibetan verbal termination འ་ *pa*).

ན *ne*, is a particle attached to ལྟོ *nón*, giving emphasis to the past, thus, ལྟོ་ན *nón ne*, gone, ཡོད་ཅི་ལྟོ་ན *hu mák nón ne*, he has expired, རྒྱུ་རྒྱུ་ལྟོ་ན *kó plu nón ne*, the order hath gone forth. (This ་ན *ne*, is identical with རྟེན་ *nas*, the Tibetan Pluperfect sign.)

འོ་ (*dá*, and གྲ་ན *che na*, are Adverbial Particles, giving emphasis to the verb, whether the latter be expressed or understood, thus རྒྱུ་ལྟོ་འོ་ (*á-lo dá*, it is certainly so ; ལོ་ལྟོ་གྲ་ན *go nóng che na*, I shall positively go.

Of Substantive Verbs.

The Substantive Verb, to be, may be expressed by ལྟོ་ *gum*, ལོ་ *gó*, ལོ་ *go*, ལོ་ *gá*, ལོ་ *ku*, and ལྟོ་ *nyí*, which all represent, am, art, is, are, were, &c. Each, however, in a degree bear separate applications, thus,

ལྟོ་ *gum*, is, generally, used relatively with all the Numbers and Persons, so, ལོ་ལྟོ་ *go gum*, I am, ཡོད་ལྟོ་ *hu gum*, he is, རྒྱུ་ལྟོ་ལྟོ་ *á-nyí gum*, you two are, རྒྱུ་ལྟོ་ *á-yú gum*, you are. It is also used interrogatively, where the subject, in the Objective case, is expressed, thus, རྒྱུ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ *hó sa-re zang sa ma-ró gum*, what kind of person art thou ?

ལོ་ *gó*, is more usually employed in the 2nd Person, and especially interrogatively, thus, རྒྱུ་ལོ་ *hó gó*, thou art ; རྒྱུ་ལོ་ལོ་ *hó to gó*, who art thou ? རྒྱུ་ལོ་ལོ་ལོ་ལོ་ *á-yú sa-bá nóng shang gó*, where art thou going ? ཡོད་ལྟོ་ལྟོ་ལོ་ལོ་ *hu shú mák tung gó*, what is he doing ?

ḡḡ ḡḡ, may be conjugated in all the tenses, and when affixed to other verbs, forms a past tense, and sometimes a passive voice, thus, ʃḡ ḡḡ ḡḡ (*hu ḡḡ báḡ*, he is; ʃḡ ḡḡ ḡḡ *hu báḡ ḡḡ*, he was, he was present; ʃḡ ḡḡ ḡḡ ḡḡ *hu nuu zúk ḡḡ*, it was done by him.

The following are examples of verbs conjugated.

ḡḡ *gum*, am, art, &c.

Singular.

(ḡ ḡḡ) *go gum*, I am.

(ʃ ḡḡ) or (ḡ ḡḡ) *hó gum* or *gó*, thou art.

ʃḡ ḡḡ *hu gum*, he is.

Dual.

ḡ ḡḡ ḡḡ *ka ḡḡ gum*, we two are.

ḡḡ ḡḡ ḡḡ *á-ḡḡ gum*, you two are.

ʃḡ ḡḡ ḡḡ *hu-ḡḡ gum*, they two are.

Plural.

ḡḡ ḡḡ *ka-yú gum*, we are.

ḡḡ ḡḡ or (ḡ ḡḡ) *á-yú gum*, or *gó*, ye are.

ʃḡ ḡḡ *hu-yú gum*, they are.

ḡḡ ḡḡ, am, was, were, have, &c.

(ḡ ḡḡ) *go ḡḡ*, I was.

(ʃ ḡḡ) *hó ḡḡ*, thou wast.

ʃḡ ḡḡ *hu ḡḡ*, he was.

ḡ ḡḡ ḡḡ *ka-ḡḡ ḡḡ*, we two were.

ḡḡ ḡḡ ḡḡ *á-ḡḡ ḡḡ*, you two were.

ʃḡ ḡḡ ḡḡ *hu-ḡḡ ḡḡ*, they two were.

Plural.

ḡḡ ḡḡ *ka-yú ḡḡ*, we were.

ḡḡ ḡḡ *á-yú ḡḡ*, ye were.

ʃḡ ḡḡ *hu-yú ḡḡ*, they were.

ḡḡ ḡḡ (*ḡḡ báḡ*, am being.

ḡḡ ḡḡ (*ḡḡ fát*, was, have, has been, had been.

ḡḡ ḡḡ (*ḡḡ fát bá*, had, had been.

ḡḡ ḡḡ (ḡ *nyi fát sho*, shall have been.

ḡḡ ḡḡ *nyi pú*, may be, may have, may have been.

ḡḡ ḡḡ ḡḡ *nyi fát pú*, may have been, had perhaps been.

ḡḡ ḡḡ ḡḡ *nyi shang pú*, may, might, would perhaps have been.

ḡḡ ḡḡ *nyi kón*, let me, us, be ; let us have.

ḡḡ ḡḡ *nyi o*, be thou or ye ; have thou or ye.

ḡḡ ḡḡ *nyi ká*, let we be ; let we have.

ḡḡ ḡḡ *nyi wung*, being, having.

ḡḡ ḡḡ *nyi bám*, having, having been.

ḡḡ ḡḡ *nyi shang*, about being ; about having.

ḡḡ ḡḡ ḡḡ *nyi wung sa*, when being, or when having.

ḡḡ ḡḡ ḡḡ ḡḡ *nyi wung sa la*, immediately on being, or having.

ḡḡ ḡḡ *nyi lung*, being, having.

ḡḡ ḡḡ *nyi det*, being, or just about being, or having.

As the root of the verb is uninflected by number or person, it will in the following paradigma, be sufficient to show the 1st person of each tense.

ḡ *shak*, to advise.

Active Voice.

Indicative Mood.

Present Tense.

(ḡ ḡ *go shak*, I advise.

(ḡ ḡ ḡḡ *go shak bám*, I am advising.

Past Tense.

(ḡ ḡ *go shak*, I advised.

(ḡ ḡ ḡḡ *go shak bá*, I advised, or was advising.

(ḡ ḡ ḡḡ *go shak fát*, I have advised.

(ḡ ḡ ḡḡ ḡḡ *go shak fát bá*, I had advised.

Future Tense.

(ω é (ε *go shak sho*, I shall advise.

Future Perfect.

(ω é Ɔ̄ (ε *go shak fát sho*, I shall have advised.

Subjunctive Mood.

Present Tense.

(ω é Ɔ } *go shak pú*, I may perhaps advise.

Imperfect, Past, and Future Perfect.

(ω é (ε <i>go shak sho</i> ,	}	I may, might, would advise or have advised.
(ω é Ƴε <i>go shak shang</i> ,		

(ω é Ɔ } <i>go shak pú</i> ,	}	I may, might, would perhaps ad- vise, or may, might, &c. per- haps have advised.
(ω é Ƴε Ɔ } <i>go shak shang pú</i> ,		
(ω é Ɔ̄ (Ɔ } <i>go shak fát pú</i> ,		

Imperative Mood.

(ʔ é (ʔ *hò shak kón*, advise thou.

ʔ(ʔ̃ é (ʔ *á-nyí shak kón*, advise you two.

ʔ(ʔ é (ʔ *á-yú shak kón*, advise ye.

Hortative.

ʔ ʔ̃ é ʔ(*ka-nyí shak ká*, let we (us) two advise.

ʔ ʔ é ʔ(*ka-yú shak ká*, let we (us) advise.

Participles.

Present and Gerund.

é (ʔ *shak kuny*, advising.

Past.

é Ɔ̄ (*shak bín*, having advised.

Future, Indefinite and Gerund.

ᳵ ᳵᳵ *shak shang*, advising, about advising.

Future, Definite.

ᳵ ᳵᳵ ᳵ *shak kung sa*, when or on advising.

Future Exact.

ᳵ ᳵᳵ ᳵ ᳵ *shak kung sa la*, immediately on advising.

Future Perfect.

ᳵ ᳵᳵ *shak shen*, when having advised.

Conjunctive.

ᳵ ᳵᳵ *shak lung*, advising.

Emphatic.

ᳵ ᳵᳵ *shak det*, advising, or just about advising.

Passive Voice.

The Passive voice, as already explained (in pages 49 and 50) may, when necessary, be conjugated by aid of the verb ᳵᳵ *nón*, or the Agentive ᳵᳵ ᳵ *thóm bo*, and a substantive verb affixed, thus,

Indicative Mood.

Present Tense.

ᳵ ᳵᳵ ᳵᳵ ᳵ	<i>go shak nón gum</i> ,	} I am advised.
ᳵ ᳵᳵ ᳵᳵ ᳵ ᳵ	<i>go shak thóm bo gum</i> ,	

Past Tense.

ᳵ ᳵᳵ ᳵᳵ ᳵ	<i>go shak nón bá</i> ,	} I was, or have been advised.
ᳵ ᳵᳵ ᳵᳵ ᳵ ᳵᳵ	<i>go shak thóm bo n̄i</i> ,	
ᳵ ᳵᳵ ᳵᳵ ᳵ ᳵᳵ ᳵ	<i>go shak thóm bo n̄i bá</i> ,	

Future Tense.

(ω é Ṛ) (é *go shak nón sho,*
 (ω é Ṛ) (ó Ṣ̃) (é *go shak thóm bo ñyi sho,* } I shall have been advised.

And so on, the Particles indicative of the tenses, may be affixed to the Passive signs.

Deponent Verbs.

May be conjugated, thus.

Ṛ} *ryú*, to be good.

Indicative Mood.

Present Tense.

(ω Ṛ) Ṗ (go *ryú lám*, I am good.

Past Tense.

(ω Ṛ) go *ryú*,
 (ω Ṛ) Ṗ (go *ryú bá*,
 (ω Ṛ) Ṣ̃ (go *ryú ñyi*,
 (ω Ṛ) Ṣ̃ Ṗ (go *ryú ñyi bá*, } I was, have been, had been good.

Future Tense.

(ω Ṛ) (é go *ryú sho*, I shall be good.

Future Perfect Tense.

(ω Ṛ) Ṣ̃ (é go *ryú ñyi sho*,
 (ω Ṛ) (é Ṗ go *ryú sho bá*,
 (ω Ṛ) Ṣ̃ (é Ṗ go *ryú ñyi sho bá*, } I shall have been good.

Subjunctive Mood.

Present Tense.

(ω πυ) ö(ɤ) *go ryü bäm pü*, I may perhaps be good.

Imperfect.

(ㄛ ㄲ) ㄹㄱ go ryū sho,
 (ㄛ ㄲ) ㄹㄱ go ryū shang,

} I might, would be good.

(6 𐑦𐑦) 𐑦𐑦 *go ryū shang,*

(ω πύ θε δύ) *go ryú shang pú*, I might would perhaps be good.

Perfect.

(ω ɲ) ɲ } *go ryú pú,*
 (ω ɲ) ɲ̃ } *go ryú nyi pú,* } I may have been good.

(ω ρυ) ξξ ρυ } *gō ryū nyi pū,* }

Pluperfect.

(ω πυ) ξ̃ ο(ς) *go ryú nyi bá pú*, I had perhaps been good.

Future Perfect.

(ω νυ) ἤναι (ε ν) go ryū n̄yi sho pū, I shall perhaps have been good.

Imperative Mood.

ᑭᓂ ᑭᓂ ᑭᓂ *ka-sum ryüm kón*, let me be good.

(# १८) (R hó ryú o, be thou good.

𐌸𐌹 𐌺𐌶) (𐌸 *hum ryūm kón*, let him be good.

$\mathfrak{R}(\textcircled{\scriptsize\text{N}} \textcircled{\scriptsize\text{N}}) (\mathfrak{R} \acute{a}\tilde{n}y\grave{i} ryú o$, be you two good, &c.

𐌺𐌾𐌰𐌹𐌸𐌰 𐌸𐌴𐌹𐌸𐌰 (𐌺 *ka-yim ryim kón*, let us be good.

ᄃᄂᄃᄂᄃ (ᄃ *a-yù ryù o*, be ye good.

𐌸𐌹 𐌺𐌹𐌸𐌹 𐌹𐌺𐌹 *hu-yum ryum kón*, let them be good.

Hortative.

𐤀𐤅𐤍 𐤒𐤕𐤍 𐤀(*ka-yū ryū ká,*
 𐤀(𐤒𐤕𐤍 𐤀(*ká ryū ká,*

} let we (us) be good.

€(ɾɯ) €(ká rɣú ká,

Participles.

Present.

ꠞꠦ ꠘꠞꠦ *ryú wung*, being good.

Past and Conjunctive.

ꠞꠦ ꠘꠞꠦ *ryú bán*, having been good.

Future Indefinite.

ꠞꠦ ꠘꠞꠦ *ryú shang*, about being good.

Future Definite.

ꠞꠦ ꠘꠞꠦ ꠘꠞꠦ *ryú wung sa*, when, or on being good.

Future Exact.

ꠞꠦ ꠘꠞꠦ ꠘꠞꠦ ꠘꠞꠦ *ryú wung sa lu*, immediately on being good.

Future Perfect.

ꠞꠦ ꠘꠞꠦ *ryú shen*, when having been good.

Conjunctive.

ꠞꠦ ꠘꠞꠦ *ryú lung*, being good.

Emphatic.

ꠞꠦ ꠘꠞꠦ *ryim det*, being, or just about being good.

Irregular Verbs.

ꠞꠞ *nóng*, to go; ꠞꠞꠞ *hróng*, to rise; and ꠞꠞꠞꠞ *fróng*, to point out, to indicate; inasmuch as they differ from other verbs, by bearing an inflected form in the Past Tenses; may be said to be irregular. They may be thus conjugated.

ꠞꠞ *nóng*, to go.

Active Voice.

Indicative Mood.

Present Tense.

ꠞꠞ ꠞꠞ ꠘꠞꠞ *go nóng bám*, I am going.

Imperfect.

(ω (ṛ 0(*go nòng bá*, I was going.

Perfect.

(ω (ṛ̇ 0(*go nòn*, I went, I have gone.

Pluperfect.

(ω (ṛ̇ 0(*go nòn bá*, I had gone.

Future.

(ω (ṛ 0(*go nòng sho*, I shall go.

Future Perfect.

(ω (ṛ 0(*go nòng sho bá*, I shall have gone.

Subjunctive Mood.

Present Tense.

(ω (ṛ ʒ } *go nòng pú*, I may perhaps go.

Imperfect.

(ω (ṛ 0(<i>go nòng sho,</i>	} I would go.
(ω (ṛ ʒ(<i>go nòng shang,</i>	

Perfect.

(ω (ṛ̇ ʒ } *go nòn pú*, I may perhaps have gone.

Future.

(ω (ṛ ʒ(ʒ } *go nòng shang pú*, I would, or, perhaps shall go.

Future Perfect.

(ω (ṛ̇ ʒ(ʒ } *go nòn shang pú*, I would, or, shall perhaps have gone.

Imperative.

ᑭᑭ (ṛ̇ (ᑭ *ka-sun nòn kón*, let me go.(ᑭ (ṛ (ᑭ *hó no o*, go thou.ᑭ̃ (ṛ̇ (ᑭ̃ *hūn nòn kón*, let him go.

ㄷㄹ (ㄴ) (ㄷ) *ka-nyum nón kón*, let us two go.

ㄷㄹ (ㄴ) (ㄷ) *d-nyí no o*, go you two.

ㅅㄹ (ㄴ) (ㄷ) *hu-nyum nón kón*, let them (those) two go.

ㄷㄹ (ㄴ) (ㄷ) *ka-yúm nón kón*, let us go.

ㄷㄹ (ㄴ) (ㄷ) *d-yú no o*, go ye.

ㅅㄹ (ㄴ) (ㄷ) *hu-yúm nón kón*, let them go.

Hortative.

ㄷㄹ (ㄴ) *ka-yú ná,*
ㄷㄹ (ㄴ) (ㄷ) *ká nòng ká,* } let we (us) go.

Postulate.

ㄷㄹ (ㄴ) (ㄷ) *ka-yú ná ya,*
ㄷㄹ (ㄴ) (ㄷ) *ka-yú ní le,* } Let we (us) go, come along, do come along.

Participles.

Present (and Gerund).

ㄷㄹ (ㄴ) *nóng ngung*, going.

Past.

ㄷㄹ (ㄴ) *nón bán*, having gone.

Future Indefinite (and Gerund).

ㄷㄹ (ㄴ) *nóng shang*, about going.

Future Definite.

ㄷㄹ (ㄴ) (ㄷ) *nóng ngung sa*, when, or, on going.

Future Exact.

ㄷㄹ (ㄴ) (ㄷ) (ㄷ) *nóng ngung sa la*, immediately on going.

Future Perfect Tense.

ㄷㄹ (ㄴ) (ㄷ) *nón shen*, when having gone.

Conjunctive.

འོ་ལྟ་ *nóng lung*, going.

Emphatic.

འོ་རྩ་ *nón det*, just about going.

Passive Voice.

As in English, Intransitive Verbs are not considered to bear a Passive Voice, so in Lepcha, the tenses of these verbs in the Indicative, and Subjunctive Moods, for instance, (འོ་འོ་ལྟ་) *go nón gúm*; (འོ་འོ་རྩ་འོ་) *go nón n̄yí bá*; (འོ་འོ་རྩ་ལྟ་) *go nón n̄yí sho*; &c., may be regarded as only the Preterite Tense, Indicative Mood, with an auxiliary verb conjugated and affixed. Moreover, “I am gone,” “I have been gone,” “I shall have been gone,” &c., may, perhaps, be looked on as questionable orthology.

This form of speech, however, is in Lepcha seldom used, but the Imperative and some of the Participles are employed in the Passive, and being expressed without the aid of an Auxiliary verb, may be deemed to be a true conjugation, and in location, to be logically correct, thus—

Imperative Mood.

འོ་འོ་འོ་ *nón na o*, be thou (you two, or ye) gone.

Hortative.

འོ་རྩ་ *nón ká*, let we (us) be gone.

Postulate.

འོ་རྩ་ལྟ་ *nón ka le*, do let we (us) be gone.

Participles.

Present Tense.

འོ་འོ་ *nón nung*, being gone.

Future Tense.

(^ṚṚ) ḥ nún nung sa, when, or, on being gone.

Future Exact.

(^ṚṚ) ḥ ḥ nún nung sa la, immediately on being gone.

Conjunctive.

(^Ṛḥ) nún lung, being gone.

The Past Participles would necessitate the addition of an auxiliary verb, thus, (^ṚṚ) ḥ ḥ nún nung sa la, having been gone. This form, as, has been already stated, would be seldom resorted to.

In like manner may be conjugated the verb, (^Ṛḥ) hróng, to rise, to ascend ; Past, (^Ṛḥ) hrón, ascended ; Imperative, (^Ṛḥ) hro, ascend (thon, or, ye). Also, (^Ṛḥ) fróng, to point out, to indicate ; Past, (^Ṛḥ) frón, indicated. (^Ṛḥ) fróng, has, however, no inflected form of Imperative, nor has, either of these two verbs, a separate form for the Hortative, corresponding to ḥ ná.

Neuter Verbs.

to be conjugated, require the aid of an Auxiliary verb, thus,

(^Ṛḥ) thól, to be near.

Present Tense.

(ḥ) (^Ṛḥ) ḥ ḥ go thól bám, }
 (ḥ) (^Ṛḥ) Ṛ ḥ ḥ go thól nún bám, } I am near.

Past Tense.

(ḥ) (^Ṛḥ) Ṛ ḥ ḥ go thól nún, }
 (ḥ) (^Ṛḥ) Ṛ ḥ ḥ go thól nún bá, } I was, have been, or, had been near.

PART IV.

PARTS OF SPEECH.

Derivative, and Primitive.—Etymology.

Of Adverbs.

Adverbs may be formed, from verbs, by affixing to the root the Particle **W** *la*, thus,

ryú *ryú*, to be good.**jun** *jun*, to be bad.**gyam** *gyam*, to be cautious.**lóm** *lóm*, to be strong, to be firm.**zak** *zak*, to be right.**ryám** *ryám*, to be handsome.**són** *són*, to be dry.**shel** *shel*, to be wet.**chóng** *chóng*, to be swift.**jel** *jel*, to have correct pronunciation.**ryú W** *ryú la*, goodly, well.**jun W** *jun la*, badly.**gyam W** *gyam la*, cautiously.**lóm W** *lóm la*, strongly, firmly.**zak W** *zak la*, rightly, correctly.**ryám W** *ryám la*, handsomely.**són W** *són la*, dryly.**shel W** *shel la*, wetly.**chóng W** *chóng la*, swiftly.**jel W** *jel la*, pronouncing correctly.

Some Adverbs thus formed, may take a prefixed Particle or Syllable, thus—

ba *ba*, to be full.**gāl** *gāl*, to disappear.

ba W <i>ba la</i> ,	} full, brimful.
pa-ba W <i>pa-ba la</i> ,	

gāl W <i>gāl la</i> ,	} disappearingly.
sa-gāl W <i>sa-gāl la</i> ,	

ḡḡ ḡḡ, to separate, to be separate.

ḡḡ ḡḡ ḡḡ *la*,
ḡḡ ḡḡ ḡḡ *pur-ḡḡ la*, } separately.

ḡḡ ḡḡ, to be distinct.

ḡḡ ḡḡ ḡḡ *la*,
ḡḡ ḡḡ ḡḡ *sa-ḡḡ la*, } distinctly, clearly.

ḡḡ *nók*, to be black.

ḡḡ ḡḡ *la*,
ḡḡ ḡḡ ḡḡ *nók-nók la*, } blackly.

ḡḡ *náng*, to be straight.

ḡḡ ḡḡ *la*,
ḡḡ ḡḡ ḡḡ *nung-náng la*, } straightly.

The last two are examples of words that may be adverbially expressed by means of the Substantive or Adjective prefixed particle ḡḡ *á*; thus, ḡḡ ḡḡ ḡḡ *á-nók mát*, or, ḡḡ ḡḡ ḡḡ *nók la mát*, to make black, to blacken; ḡḡ ḡḡ ḡḡ *á-náng tho*, or, ḡḡ ḡḡ ḡḡ *náng la tho*, to place straight.

But many Adverbs, though thus formed, possess no verbal root, the following are examples:—

ḡḡ ḡḡ ḡḡ *pur-shú la*, untidy, slovenly.

ḡḡ ḡḡ *tot la*,
ḡḡ ḡḡ ḡḡ *pur-tot la*, } unpolished, roughly.

ḡḡ ḡḡ *ta-dár la*, curved outwards.

ḡḡ ḡḡ *pa-grók la*, slightly apart.

ḡḡ ḡḡ ḡḡ *sa-rin la*, convulsively, spasmodically.

ḡḡ ḡḡ ḡḡ *rum-róm la*, bulging out in centre, ventricose.

ḡḡ ḡḡ ḡḡ *fuk-fyek la*, worn by friction.

ḡḡ ḡḡ ḡḡ *ra-rá la*, standing on end, bristling up (as hair), &c.

ḡḡ ḡḡ ḡḡ *su-du la*, slowly.

ḡḡ ḡḡ ḡḡ *tum-tom la*, swollen out.

Adverbs may also be formed by reduplication, or, by the addition of a chime word, with or without an epenthesis, thus,

ᄒᄒᄒ *song nga song nga*, reverberating, resonantly.

ᄒᄒᄒ *thár ra thór ra*, scattered about, here and there.

ᄒᄒᄒ *kár kár*,
ᄒᄒᄒ *kár ra kár ra*, } curling, twistingly.

ᄒᄒᄒ *hyák ka hyák ka*, pointed, tapering to a point.

ᄒᄒᄒ *kryóm kryóm*, unitedly, concordantly.

ᄒᄒᄒ *hyām ma hyām*, quietly, smoothly, gently and noiselessly.

ᄒᄒᄒ *shíl la shól la*, confusedly, higgledy-piggledy, hurley-burley.

Adverbs may likewise be sometimes expressed by the reduplication of a substantive, thus, ᄒᄒᄒ *sa-ayák*, a day, ᄒᄒᄒ ᄒᄒᄒ *sa-ayák sa-ayák*, daily; ᄒᄒᄒ *nám*, a year, ᄒᄒᄒ *nám nám*, yearly; ᄒᄒᄒ *tók*, a drop, ᄒᄒᄒ ᄒᄒᄒ *tók tók*, drop by drop, guttatim.

Sometimes verbs in the Participle form may be made to qualify other verbs; hence performing the duty of Adverbs, thus—

ᄒᄒᄒ *ngák*, to look, to observe, ᄒᄒᄒ ᄒᄒᄒ *ngák lung lóm*, to walk circumspectly; ᄒᄒᄒ *kryóm*, to agree, to accord with, ᄒᄒᄒ ᄒᄒᄒ *kryóm lung zúk*, to act in concert, unanimously; ᄒᄒᄒ *ching*, to think, to consider, ᄒᄒᄒ ᄒᄒᄒ *ching lung tĩ*, to speak with reflection; ᄒᄒᄒ *gó*, to rejoice, to be glad, ᄒᄒᄒ ᄒᄒᄒ *gó lung mát*, to do joyfully, gladly; ᄒᄒᄒ *ngón*, to grudge, ᄒᄒᄒ ᄒᄒᄒ *ngón lung býi*, to give begrudgingly; ᄒᄒᄒ *ro*, to fear, ᄒᄒᄒ ᄒᄒᄒ *ro lung nóng*, to go in fear, tremblingly.

A Substantive with a postposition, may also qualify the verb, thus—

ᄒᄒᄒ ᄒᄒᄒ *á-yút ká bám*, to live in sloth, sluggishly.

ᄒᄒᄒ ᄒᄒᄒ *khor-de nun zúk*, to act with prudence, prudently.

ᄒᄒᄒ ᄒᄒᄒ *sák-ryút nun lyuk*, to jump through joy, joyously.

- 𐄂𐄂 𐄂𐄂 á-tám á-tám, occasionally. (𐄂 (𐄂 *go-go*,
 𐄂 𐄂 á-tang, often. (𐄂 𐄂 *go-bá*, } sometimes.
 𐄂 𐄂 *bál bál*,
 𐄂 𐄂 𐄂 𐄂 *bál la bál la*, } by turns, over and over again, repeatedly.
 𐄂 𐄂 *na la*,
 𐄂 𐄂 *shúk-na*, } always, ever. 𐄂 𐄂 𐄂 𐄂 *sa-thá la*
 𐄂 𐄂 𐄂 *shúk-na la*, } *ma ngín ne*, never.
 𐄂 *tet*, till, until. 𐄂 *ngól*, early, betimes.
 𐄂 𐄂 *blín la*, late, behind hand, too late. 𐄂 𐄂 *p̃hí la*, late, too late.

The following may be considered more as nouns expressed, adverbially by reduplication, or, by the addition, of another adverb, or, of an adjective or post-position.

- 𐄂 𐄂 𐄂 𐄂 *á-thyín á-thyín*, at times, time by time.
 𐄂 𐄂 *kát-thyín*, once, once on a time, some time.
 𐄂 𐄂 𐄂 𐄂 *kát-thyín kát-thyín*, sometimes.
 𐄂 𐄂 *kám-thyín*, seldom. 𐄂 𐄂 *gráp-thyín*, frequently.
 𐄂 𐄂 *gyáp-thyín*, many times, oft times.
 𐄂 𐄂 𐄂 *kám-pát ká*, in a short time, shortly, for a short time.
 𐄂 𐄂 𐄂 *kám-pát ren*, a short time since, lately.
 𐄂 𐄂 𐄂 𐄂 *á-pho á-pho*, } at times, sometimes.
 𐄂 𐄂 *pho pho*,
 𐄂 𐄂 𐄂 *pho rel la*, each time.
 𐄂 𐄂 𐄂 𐄂 *á-pho sa á-pho*, time by time.
 𐄂 𐄂 *yut tet*, for a moment, momentarily.
 𐄂 𐄂 𐄂 𐄂 *chhú-tshát chhú-tshát*, hourly, horaly.

ᄒᄒ ᄒᄒ ᄒᄒ *sa-ayák sa-ayák*, daily, diurnally.

ᄒᄒ ᄒᄒ ᄒᄒ ᄒᄒ *dun-hrók dun-hrók*, weekly, hebdomadally.

ᄒᄒ ᄒᄒ ᄒᄒ *la-vo la-vo*, monthly.

ᄒᄒ ᄒᄒ *nám nám*, yearly. ᄒᄒ ᄒᄒ ᄒᄒ *nám kor ká*, by cycles of years.

ᄒᄒ ᄒᄒ ᄒᄒ *nám gyó ká*, by centuries.

ᄒᄒ ᄒᄒ *ta-ayan*, last year. ᄒᄒ ᄒᄒ *sum-lyat*, next year.

ᄒᄒ ᄒᄒ ᄒᄒ *sa-nyí ká*,

ᄒᄒ ᄒᄒ ᄒᄒ *sa-nyum ká*, } by day. ᄒᄒ ᄒᄒ ᄒᄒ *so-náp ká*, by night.

ᄒᄒ ᄒᄒ ᄒᄒ ᄒᄒ *so-náp so-náp*, nightly.

ᄒᄒ ᄒᄒ ᄒᄒ *nup-mo ká*, in the evening. ᄒᄒ ᄒᄒ ᄒᄒ *so-sóng ká*, at dawn.

ᄒᄒ ᄒᄒ *sa-róng*, to day. ᄒᄒ ᄒᄒ ᄒᄒ *sa-róng thok*, now-a-days.

ᄒᄒ ᄒᄒ *lúk*,

ᄒᄒ ᄒᄒ ᄒᄒ *lúk-kal*, } to-morrow. ᄒᄒ ᄒᄒ ᄒᄒ *lúk ká*, on the morrow.

ᄒᄒ ᄒᄒ ᄒᄒ *kát-tshóng ká*, the day after to-morrow.

ᄒᄒ ᄒᄒ *kát-chhám*, three days hence. ᄒᄒ ᄒᄒ *kát-chhót*, four days hence.

ᄒᄒ ᄒᄒ *ta-só*, yesterday. ᄒᄒ ᄒᄒ *ayo-tshóng*, the day before yesterday.

ᄒᄒ ᄒᄒ *ayo-chhám*, three days ago. ᄒᄒ ᄒᄒ *ayo-chhót*, four days ago.

Adverbs of Place.

ᄒᄒ ᄒᄒ *sa-bá*, where.

ᄒᄒ ᄒᄒ *sa-bí*, where, (nearer and more definite than, ᄒᄒ ᄒᄒ *sa-bá*).

ᄒᄒ ᄒᄒ ᄒᄒ *sa-bá go-rúng*, wherever, wheresoever.

ᄒᄒ ᄒᄒ ᄒᄒ *sa-bá la*, everywhere. ᄒᄒ ᄒᄒ ᄒᄒ *sa-bá nun*, whence.

ᄒᄒ ᄒᄒ *á-bá*, here. ᄒᄒ ᄒᄒ *á-bí*, here, just here.

ᄒᄒ ᄒᄒ *o-bá*, there. ᄒᄒ ᄒᄒ *o-bí*, there, just there.

ᄒᄒ ᄒᄒ ᄒᄒ *á-bá nun*, hence. ᄒᄒ ᄒᄒ ᄒᄒ *á-bá ká*, hither.

ㄴ (ㄴ) ㄴ sa-lo go-rung, } any way whatsoever.
 ㄴ (ㄴ) ㄴ sa-lo gang la, }
 ㄴ (ㄴ) nang la, evenly, straightly. 2 uprightly, straightforwardly, fairly,
 ㄴ (ㄴ) gi la, divergingly, obliquely. 2 dishonestly, basely. [honestly.
 ㄴ (ㄴ) ling la, slopingly, inclinedly. 2 favouringly, partially, unfairly.
 ㄴ (ㄴ) bat la, across, athwart. ㄴ (ㄴ) fyók la, transversely, intersectingly.
 ㄴ ㄴ dyar-ra, parallel with, along side of. ㄴ (ㄴ) pra la, abreast.
 ㄴ (ㄴ) dóp la, } opposite, vis-a-vis. ㄴ (ㄴ) tuk-fyón la, horizontally.
 ㄴ (ㄴ) tyar la, }
 ㄴ (ㄴ) dyung la, vertically.
 ㄴ (ㄴ) sa-bru la, obliquely, sideways. ㄴ (ㄴ) klá la, straightway, directly.
 ㄴ (ㄴ) chung-kón, length-wise. ㄴ (ㄴ) pyóng-kón, breadth-wise.
 ㄴ (ㄴ) ka-kyok la, crookedly, winding. ㄴ (ㄴ) suk-jak la, taperingly.
 ㄴ (ㄴ) than-na thyan-na, unevenly, irregularly. ㄴ (ㄴ) plóng la, evenly.
 ㄴ (ㄴ) tóm la, strongly, stoutly. ㄴ (ㄴ) hlu la, weakly, feebly.
 ㄴ (ㄴ) shik la, tightly. ㄴ (ㄴ) hrung-lryong la, loosely.
 ㄴ ㄴ nur-ra nur-ra, gently, mildly, calmly.
 ㄴ (ㄴ) ngen la, gently, meekly, good-naturedly. ㄴ (ㄴ) sa-gang la, gently,

smoothly, softly, slowly. ㄴ ㄴ num-ma num-ma, softly, velvety.

ㄴ (ㄴ) yel la yel la, soft, sleeky, silky. ㄴ (ㄴ) pur-nát la, knotty, rugged.
 ㄴ (ㄴ) yeng-nga yeng-nga, leisurely. ㄴ (ㄴ) hlat la, deliberately.
 ㄴ (ㄴ) nyól nyól, slowly, lazily, sluggishly. ㄴ (ㄴ) sa-du la, slowly, gently.

ㄴ (ㄴ) sa-kyám la, gently, quietly, silently, tacitly.

ㄴ (ㄴ) grām, } quickly, ㄴ ㄴ hāt-tu hāt-ta, }
 ㄴ (ㄴ) grām grām, } speedily. ㄴ (ㄴ) pa-kret la, } hastily, passionately.

Ê(𐄢 *kán la*, excitedly, nervously. 𐄢 𐄢 *frám la*, anxiously, apprehensively.

𐄢 𐄢 *pa-brút la*, roughly, ruggedly. 𐄢 𐄢 *gryón-na*, harshly, gratingly.

𐄢 𐄢 *záu-na*, harshly, oppressively. 𐄢 𐄢 *chom la*, oppressively, tyrannically.

𐄢 𐄢 *dok la*, conformably. 𐄢 𐄢 *lyak la*, contrary to, reversely.

𐄢 𐄢 *sa-kár la*, suddenly, abruptly. 𐄢 𐄢 *pó la*, becomingly, befittingly.

𐄢 𐄢 *sa-lyon la*, suddenly, unexpectedly, startlingly.

𐄢 𐄢 *sák-tu-lo la*, unconsciously, absently. 2 by chance, accidentally.

𐄢 𐄢 *jóm la*, easily, with facility. 𐄢 𐄢 *jó-āi la*, conveniently, opportunely.

𐄢 𐄢 *duk num*, 𐄢 𐄢 *ka-tuk num*, with difficulty, laboriously, troublesomely. 𐄢 𐄢 *tyap la*, with difficulty, embarrassingly. [dubiously.

𐄢 𐄢 *gyók la*, bewilderingly, perplexingly. 𐄢 𐄢 *go-thom la*, doubtfully,

𐄢 𐄢 *sól la mól la*, fickle, changeably, shilly-shally.

𐄢 𐄢 *jem la*, neatly, tidily. 𐄢 𐄢 *muu-jú sa*, awkwardly, clumsily.

𐄢 𐄢 *myong la*, skilfully, masterly. 𐄢 𐄢 *nyá la*, diligently, devotedly.

𐄢 𐄢 *jóng la*, by practice, through experience. 𐄢 𐄢 *fyóng-nga*, superficially.

𐄢 𐄢 *kher la*, skilfully, dextrously, adroitly, expertly, aptly.

𐄢 𐄢 *sa-chen la*, spontaneously. 𐄢 𐄢 *prang la*, simultaneously.

𐄢 𐄢 *dom la*, concordantly, unanimously. 𐄢 𐄢 *kóp la*, unitedly.

𐄢 𐄢 *nu-ró do*, naturally, of one's self.

𐄢 𐄢 *tu-do bót tun*, of one's own will, through one's own accord.

𐄢 𐄢 *tí*, } only, simply, merely, 𐄢 𐄢 *pá-tu*, vainly, fruitlessly,
𐄢 𐄢 *tí lu*, } gratuitously. uselessly, profitlessly.

𐄢 𐄢 *ting-jók*, at length, at last. 𐄢 𐄢 *á-tyók ká*, in conclusion, finally.

Adverbs of Degree.

- ㄟ́ kám, a little. ㄟ́(ㄟ́ kám zón, only a little. ㄟ́ ㄟ́(ㄟ́ chup kám zón, only
 a very little. ㄟ́ ik, more, yet. ㄟ́ ㄟ́(ik dá, more again, yet more.
 ㄟ́ ㄟ́(ㄟ́ ik dá ik, more and more, again and again.
 ㄟ́ ㄟ́ pur-tsel. ㄟ́ ㄟ́ pur-tshet, partially, moderately.
 ㄟ́ ㄟ́ rón lu, middling, moderately. ㄟ́ ㄟ́ dyóm lu, comparatively.
 ㄟ́ ㄟ́ lí lu, greatly, largely. ㄟ́ ㄟ́ chu lu, smally, minutely.
 ㄟ́ chá, ㄟ́ ㄟ́ chá chá, ㄟ́ ㄟ́ wong, ㄟ́ ㄟ́ ㄟ́ wong wong, enough, sufficient,
 plenty, stop, that will do, hold hand. ㄟ́(ㄟ́ á-hlók, more, over, above.
 ㄟ́(ㄟ́ thák lu, ㄟ́ ㄟ́ khyóp lu, ㄟ́ ㄟ́ jót lu, sufficiently, satisfyingly, amply,
 adequately, plentifully. ㄟ́ ㄟ́ kám lu, additively, supplementarily.
 ㄟ́ ㄟ́ ㄟ́ pa-pó lu, proportionately. ㄟ́ ㄟ́ ㄟ́ pum-bróm lu, disproportionately.
 ㄟ́ ㄟ́ ㄟ́ thyil lu, ㄟ́ ㄟ́ ㄟ́ ㄟ́ á-thyil á-thyil, successively, consecutively.
 ㄟ́ ㄟ́ re re, ㄟ́ ㄟ́ rel lu, each, respectively, specifically.
 ㄟ́ ㄟ́ ㄟ́ shút-ta shút-ta, one by one, drop by drop.
 ㄟ́(ㄟ́ mín lu, ㄟ́(ㄟ́ báng lu, less, decreasingly, abatingly, attenuatingly.
 ㄟ́ ㄟ́ pyón lu, decreasingly, collapsingly, defectively.
 ㄟ́ ㄟ́ búl lu, increasingly, augmentingly, developingly. ㄟ́ ㄟ́ chóp lu, in ad-
 dition, over, above, in excess. ㄟ́ ㄟ́ róng lu, abundantly, plentifully, profusely.
 ㄟ́ ㄟ́ ㄟ́ hlók lu hlók lu, ㄟ́ ㄟ́ líng lu, superabundantly, redundantly.
 ㄟ́ ㄟ́ nām, ㄟ́ ㄟ́ nām-ma, ㄟ́ ㄟ́ nām nām, ㄟ́ ㄟ́ nyák-ku, much, very, very
 much, exceedingly, excessively, extremely. ㄟ́ ㄟ́ no-met, too much.
 ㄟ́ ㄟ́ pa-chák, almost, nearly. ㄟ́ ㄟ́ kryol lu, almost, nearly all, about.

ᄃᄂᄃ á-lúm, more, mostly, chiefly, principally, especially.

ཉུང་ཉུང་ *thyep-pa thyep-pa*, perfectly, effectually, consummately, thoroughly.

ᖃ *phak-ka*, **ᖅ** **'(= phin-dák-ka)*, **ᖆ** *w pyal lu*, altogether, completely, entirely,
absolutely, utterly, downright, outright.

(ᚫᚱ om-ma, wholly, entirely, completely, integrally, bodily, *en masse*.

𐄂 𐄃 *gun-na*, all, every, whole, entirely. 𐄂 𐄃 𐄄 *gun-jám la*, 𐄂 𐄃 𐄄 *sum-jám la*, all, wholly, totally. 𐄂 𐄃 𐄄 *tyáng-nga*, altogether, entirely, completely.

Ἐν θόλῃ, perfectly, the utmost, culminantly, to an acme, to a climax.

S(**N**) *pál lu*, completely, perfectly, completively, finally.

Adverbs of Interrogation,

as, has already been shown, are expressed by shu , what? sa-lom , how?

𐌺𐌹 𐌺(*sa-bá*, where? 𐌺𐌹 𐌺(*sa-lem*, 𐌺𐌹 𐌺(*sa-lon*, whither? 𐌺𐌹 𐌺(*sa-thá*, when?

And compound, by, 𐄂𐄃𐄅 *shú-mát*, why, wherefore? 𐄂𐄃𐄆𐄇 *sa-lo-gó*, how is it?

ㄜㄣˊ ㄗㄨㄥˊ ㄍㄜˊ sa-re zang gó, in what way? ㄕㄩˋ ㄊㄨㄣˊ ㄉㄛˊ ㄋㄨㄣˊ shu tun-dók nun, ㄕㄩˋ

𐄂𐄂 *shù kón nún*, for what reason, for what purpose, for what cause? &c.

Adverbs of Affirmation and Allegation

are chiefly formative, thus, $\tilde{\mathfrak{X}} \tilde{a}k$, yes, ay, yea. $\tilde{\mathfrak{X}} \tilde{\mathfrak{z}} \tilde{a}k na$, $\tilde{\mathfrak{X}} \tilde{\mathfrak{z}} \tilde{\mathfrak{z}} \tilde{a}k ka$
che na, yes, it is so, it certainly is so, &c.

$\text{ʁ}(\text{w})\text{w}$ á-lo go, $(\text{w})\text{w}$ lo go, $\text{ʃ}\tilde{\text{x}}\text{ } \tilde{\text{z}}$ (ʔ $\tilde{\text{n}}\tilde{\text{j}}\text{i}$ ma-o, it is so, be it so, so be it, &c.

(*wa* *sa* (*go ná*, (or (*wa* (*sa go nó*), *äy* *o* (*ayem bá*, (or *äy* *o* (*ayum bá*), certainly, truly, it is so, it is certainly, &c. (*wa* *lo*, certainly, surely, undoubtedly.

𐌲𐌹𐌸𐌺𐌰 *thiok chhāt lu*, 𐌲𐌹𐌸𐌺𐌰𐌳𐌰 *tsō chhāt lu*, certainly, surely, assuredly, positively, indubitably. 𐌸𐌰𐌶𐌰 *un*, exactly, precisely, what else.

ᄇᄃ ᄃ-thāng, ᄃ ᄃ-thāng-nga, ᄇᄃ ᄇᄃᄃ ᄃ-thāng ᄃ-yāng, ᄃ ᄃ ngá la, truly, verily, really, indeed, actually, in fact, in good truth.

The Negative Adverb

No, is expressed by ᄃᄃ má-ne, ᄃᄃ mán, or ᄃᄃ mán-ne. Other forms of negation will be hereafter given.

The qualifying term may be often expressed in the verb, thus—

ᄃᄃ phýá, to break asunder, to tear apart. ᄃᄃ dyór, to lean against.

ᄃᄃ dyón, to swell out. ᄃᄃ vút, to meet round, to circumvent. ᄃᄃ ngól, to put aside, to put out of the way. ᄃᄃ tór, to ward off, to guard against. ᄃᄃ tek, to knock against, to stumble against. ᄃᄃ tshó, to take correct aim, to shoot well.

ᄃᄃ phót, to burst out. ᄃᄃ pla, to issue forth.

ᄃᄃ chen, to cut open, to dissect. ᄃᄃ thót, to separate from, to detach.

ᄃᄃ ehom, to be drawn together, to be compressed. ᄃᄃ tsu, to meet together, to conjoin.

ᄃᄃ klá, to cut through with one stroke. ᄃᄃ teng, to cut smoothly, evenly.

ᄃᄃ thýak, to spring upwards. ᄃᄃ klyót, to leap over. ᄃᄃ thet, to jump down, &c., &c.

2.—Of Postpositions.

The Part of Speech, which in European languages is generally represented by Prepositions, is in Lepcha chiefly expressed by Postpositive particles or words. These may be simple or compound, may be formed by the aid of adverbs, substantives, or verbs, or may be unexpressed, the tense being inherent in the verb.

Under the head of the Declension of nouns, some of the simple Postpositions have already been shown. But ᄃᄃ sa, ᄃᄃ (ká, ᄃᄃ nun, besides bearing various appli-

cations, possess in their quality of Postpositions, other significations than merely those indicating the cases of nouns, for instance—

ㄜ sa, of, implies also—for, with, along with, in, belonging to, regarding, concerning, with respect to, &c, thus,—

ㄋ ㄹ ㄜ ㄱ ㄹ ㄱ pa-no sa pho-róng, the palace of the king.

ㄱ ㄱ ㄜ ㄱ ㄱ shang shang sa sher, a glass for drinking out of.

ㄱ ㄱ ㄜ ㄱ ㄱ zo zo sa ma nyin ne, there is no food for eating.

ㄱ ㄜ ㄱ ㄱ bán sa ngot, to cut with a knife.

ㄱ ㄜ ㄱ ㄱ (ㄱ shú sa pár sho, with what shall I buy it ?

ㄱ ㄜ ㄱ ㄱ (ㄱ hu sa nóng sho, I shall go with (along with) him.

ㄱ ㄱ ㄜ ㄱ ㄱ ㄱ go hó sa ma bán na sho, I shall not live with you.

ㄱ ㄜ ㄱ ㄱ ㄱ hu sa á-gyáp nyí, he has much belonging (appertaining) to him.

ㄱ ㄜ ㄜ ㄱ ㄱ ㄱ la-yo sa ma bán mun, live not in (in connection with, or, in performance of) sin.

ㄱ ㄜ ㄱ ㄱ ㄱ bu sa á-gyít, a generation of (related to) vipers.

ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ á-gú khók sa hu gun-na thyo sho, he will listen to all respecting (or concerning) your affairs.

ㄱ ㄱ ㄜ ㄜ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ o-re sa sa-re go á-dom lí re, with reference to (with regard to) that which I spoke to you of.

ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ kóm gyó fa-ngo sa on, a horse worth (worthy of) five hundred rupees.

ㄱ ㄱ, to, also,—on, upon, over, in, at, for, for the purpose of, in case of, in the event of, in order that, &c., thus,—

ㄱ ㄱ ㄱ ㄱ ㄱ hu ting ká nón, he has gone to the plains.

ㄱ ㄱ ㄱ ㄱ ㄱ shing-te ká tho, place it upon the table.

ㄱ ㄱ ㄱ ㄱ ㄱ tung-króm ká dyá, lay it on the floor.

ᄀ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) á-kup ká dum ráng tho, spread the cloth *over* the child.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) rom ká tháp, put it *in* (or, *into*) the box.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) lu á-zóm á-than á-gyáp ká bám, he lives *in* (or, *in the midst of*) plenty.

ᄃ(ᄃ) ᄃ(ᄃ) shú ká, for what ? for what purpose ?

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) zo pák ká nón, gone *to* buy (for the purpose of buying) rice.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) mak ká pók lung óp, take aim and fire *at* the target.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) o-re to-tshat ká, *at* that time.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) á-re sa-ayák ká, *on* this day.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) hu ma ãi nung ká hó nóng khu, *in case of* (or, *in the event of*) his not coming you can go.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) zú ká zóm gát, *to* (in order to) live, you must eat.

ᄃ(ᄃ) nun, from, by, also,—with, out, out of, and *sometimes*, through, on account of.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) pat nun gyá-nók ká, *from* Tibet to China.

ᄃ(ᄃ) ᄃ(ᄃ) lyáng nun po, to depart *from* the place.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) thám-bu nun á-re thú, this is eaten *by* insects.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) hó ka-su nun thop, you obtained it *from* me.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) mi nun úk, pluck it *out of* the fire.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) go á-re nun duk bám, *through* (on account of, owing to) this, I am sick.

These Particles, though capable of giving expression to the above extended significations, are by no means the sole mode whereby such terms may be expressed. As Particles of Declension, however, they necessarily form an important part of speech, and are generally brought into conjunction with other words forming compound Postpositions.

The following are some examples of Postpositions (with applications).

$\mathcal{R}(\mathcal{D})$ *á-plang*, on, upon. $\mathcal{X}(\mathcal{C}) \mathcal{R}(\mathcal{D})$ *hlàng-kó á-plang*, upon the shelf.

$\mathcal{R}(\mathcal{D}) \mathcal{E}(\mathcal{I})$ *á-plung ká*, on, over, above, moreover, besides. [gave clothes

$\mathcal{R}(\mathcal{F}) \mathcal{R}(\mathcal{D}) \mathcal{E}(\mathcal{H}) \mathcal{F}(\mathcal{J})$ *á-zóm á-plung ká hu dum ñyi*, besides food, he

$\mathcal{J}(\mathcal{G}) \mathcal{W} \mathcal{R}(\mathcal{F}) \mathcal{J}(\mathcal{W}) \mathcal{F} \mathcal{W} \mathcal{R}(\mathcal{D}) \mathcal{E}(\mathcal{I})$ *ring gó á-dóm ñi re sa á-plung ká*, over and above, the words which I spoke to you.

$\mathcal{R}(\mathcal{L})$ *á-tón*, over, above. $\mathcal{M}(\mathcal{R}) \mathcal{R}(\mathcal{L}) \mathcal{H}(\mathcal{D})$ *lá-ong á-tón hyán tho*, hang it over the lamp. $\mathcal{R}(\mathcal{H}) \mathcal{R}(\mathcal{L})$ *á-thyák á-tón*, above the head, over-head.

$\mathcal{J}(\mathcal{K})$ *tuk-dám*, above, over against. $\mathcal{W}(\mathcal{F}) \mathcal{J}(\mathcal{D}) \mathcal{R}(\mathcal{D}) \mathcal{E}(\mathcal{J}) \mathcal{W}(\mathcal{E}) \mathcal{W} \mathcal{J}(\mathcal{K})$ *jong re jung á-plung ká ñi kyong sa tuk-dám ñing ñyi*, the fortress stood on a hill, over against the town.

$\mathcal{R}(\mathcal{J})$ *á-mín*, under, underneath. $\mathcal{W}(\mathcal{J}) \mathcal{R}(\mathcal{J})$ *gyá-hñi á-mín*, below the chair. $(\mathcal{Z}) \mathcal{R}(\mathcal{J})$ *chho á-mín*, underneath the book.

$\mathcal{W}(\mathcal{G})$ *sa-grám*, below, under. $\mathcal{E} \mathcal{W}(\mathcal{G})$ *fut sa-grám*, below the ground.

$(\mathcal{X}) \mathcal{W} \mathcal{W}(\mathcal{G}) (\mathcal{R}) \mathcal{F} \mathcal{F}(\mathcal{J})$ *hlo sa sa-grám ñng-du dá ñyi*, a lake lay at the base of the hill.

$\mathcal{D} \mathcal{F}(\mathcal{H})$ *na-hún*, before. $\mathcal{R}(\mathcal{W})$ *á-ton*, after. $\mathcal{R}(\mathcal{F}) \mathcal{R}(\mathcal{H}) \mathcal{W} \mathcal{D} \mathcal{F}(\mathcal{H})$ *á-re á-tyan sa na-hún*, before this event. $(\mathcal{W}) \mathcal{W} \mathcal{R}(\mathcal{W})$ *so-sóng á-ton*, after day-break.

$\mathcal{R}(\mathcal{H})$ *á-zut*, $\mathcal{H}(\mathcal{J})$ *zut*, beside. $\mathcal{J}(\mathcal{E}) \mathcal{H}(\mathcal{J}) \mathcal{I}(\mathcal{D})$ *mí zut ngán-na*, sit beside the fire.

$\mathcal{H}(\mathcal{J})$ *dyap*, along with. $\mathcal{H}(\mathcal{J}) \mathcal{H}(\mathcal{D}) (\mathcal{R})$ *hu dyap no o*, go along with him.

$\mathcal{H}(\mathcal{J})$ *tet*, to, till, until. $\mathcal{R}(\mathcal{E}) \mathcal{H}(\mathcal{J}) \mathcal{R}(\mathcal{E}) \mathcal{E} \mathcal{E}$ *á-yak nun á-tel tet*, from top to bottom.

$\mathcal{E}(\mathcal{E}) \mathcal{E}(\mathcal{W}) \mathcal{R}(\mathcal{F}) \mathcal{W} \mathcal{J}(\mathcal{K})$ *mák tet go a-do sa ñyi*, till death I am yours.

$\mathcal{E} \mathcal{W} \mathcal{F}(\mathcal{K})$ *la*, throughout. $\mathcal{W} \mathcal{J}(\mathcal{K}) \mathcal{E} \mathcal{W} \mathcal{F}(\mathcal{K})$ *sa-ñyi fak la*, throughout the day.

$\mathcal{R}(\mathcal{W})$ *á-gún*, without, void of. $\mathcal{R}(\mathcal{F}) \mathcal{W} \mathcal{F}(\mathcal{J}) \mathcal{R}(\mathcal{W})$ *á-zóm sa dum á-gún*, without food or clothes.

kón shú gom-thom lu ma nyin ne sa-re gyú ká sa-thá lu ma má-t tun, with reference to sin there can be no doubt *under* (ㄟ *ká*), any circumstances never commit it.

The above examples are likewise adverbs, and may be directly conjoined, or— with the exception of such as have the adverbial Particles affixed, (as, ㄟ ㄨ *fak la*), or are affixes in themselves, (as, ㄟ ㄟ *ji*)—may be connected to the noun by a relative Particle, thus, ㄟ ㄟ ㄟ ㄟ ㄟ *pun-hróp á-plang tho*, or, ㄟ ㄟ ㄟ ㄟ *sa á-plang tho*, place it on the mantel-piece. ㄟ ㄟ ㄟ ㄟ *li tuk-dám*, or, *sa tuk-dám*, over against the house, &c.

ㄟ ㄟ *á-zut*, is an adverb, adjective, or postposition, and literally means, close, near to, so, ㄟ ㄟ ㄟ ㄟ *mi á-zut*, ㄟ ㄟ ㄟ ㄟ *mi sa á-zut*, ㄟ ㄟ ㄟ ㄟ *mi zut ká*,—all imply—beside, close to, nigh to the fire.

The following are examples of Postpositions formed from nouns :—

ㄟ ㄟ *lám ká*, (from ㄟ ㄟ *á-lám*, a substitute) in room of, in place of, instead of.

ㄟ ㄟ ㄟ ㄟ *á-re lám ká á-re bo*, instead of this, give me that.

ㄟ ㄟ ㄟ *kur-vóng ká*, (ㄟ ㄟ *kur-vóng*, front, presence), before, in front of.

ㄟ ㄟ ㄟ ㄟ *hlá-góng kur-vóng ká*, in front of the temple.

ㄟ ㄟ *dun ká*, (honorary presence), before, in presence of.

ㄟ ㄟ ㄟ ㄟ *go pa-no dun ká nóng bán*, I am going before (into the presence of) the king.

ㄟ ㄟ ㄟ *tu-gúm ká*, (ㄟ ㄟ *tu-gúm*, the back), behind, at the back of, in the rear of.

ㄟ ㄟ ㄟ ㄟ *gám-bo ta-gúm ká*, behind the monastery.

ㄟ ㄟ *nóng ká*, (ㄟ ㄟ *nóng*, the interior), inside, within, among, amongst, amidst.

ㄟ ㄟ ㄟ ㄟ *á-flík á-yú nóng ká*, some among you. ㄟ ㄟ ㄟ ㄟ *á-re jòk pro nóng ká*, in the midst of this tumult.

The following are a few examples of postpositional terms, conveyed in the sense of the verb. [to transfer.

ḥīm, to pour *over* anything. ḍāl, to pour *from* one vessel *into* another.

tôt, to hold *between* the teeth. tóng, to be covered *with* dirt.

sel, to stick *into*, to insert. ryem, to exult *over*, to triumph *over* another.

3.—Of Conjunctions.

Conjunctions are expressed simply or composively. They may be primitives, or verbal formatives, or they may be rendered by Adverbs or Postpositions, and may be Co-ordinatives or Subordinatives, according to the relation they bear in the sentence.

The Copulative Conjunction,—and—is expressed by the Particle *sa*, thus, ḥó sa go ḥhó nóng sho, you and I will go together. tyáng-mo sa sa-lók thám-chāng á-tīm sa shet nyīm bo gum, the elephant and rhinoceros are great and strong animals.

The Conjunctive Particle is often repeated after the connected word, this may have been affixed to effect a distinction between *sa*, the Postposition, and *sa*, the Conjunction; the two conjunctively also represent the co-relatives, both—and,—thus, ḥó sa go ya, might be understood to mean—I know you (about concerning you)—but the repetition of the *sa*, removes all ambiguity, so, ḥó sa go sa ya, you and I both know; hence, the above examples may be written, tyáng-mo sa sa-lók sa thám-chāng á-tīm sa shet nyīm bo gum, both the elephant, and rhinoceros are animals great and strong; or, tyáng-mo sa sa-lók thám-chāng á-tīm sa shet nyīm bo sa gum, the elephant and rhinoceros are animals, both great and strong.

𐄂𐄆𐄇𐄈𐄉 (E ka-sum sòt go-rùng, (or, gang la,) go ma mát na sho, although, even if you kill me, yet I shall not do it.

𐄂𐄆𐄇𐄈 (E yang, (E yo, thus, so.

The latter Conjunction, (E yo, and the verb 𐄂𐄆 (mát, to do, in connection with 𐄂𐄆𐄇𐄈 gang, 𐄂𐄆𐄇𐄈𐄉 gang la, &c., form a number of compound conjunctive terms, thus—

(E 𐄂𐄆𐄇𐄈 yo gang, if so, in that case, then, &c.

(E 𐄂𐄆𐄇𐄈𐄉 yo gang la, although, be it so, nevertheless, &c.

(E 𐄂𐄆𐄇𐄈𐄉𐄊 yo ma go na gang, if it were not so, else, elsewhere, otherwise.

(E 𐄂𐄆𐄇𐄈𐄉𐄊𐄋 yo bán, it being so, this being the case, &c.

(E 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌 yo ren, since it is so, in that case, &c.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍 (a' r nun mát bá. 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎 (a' r nun mát bán. 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏
a' r nun mát lung. 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐 (a' r mát ká, on this account, hence, then, therefore, &c.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑 sa mát ren, since, hence, inasmuch as, forasmuch as.

The following are also Simple and Compound Conjunctions.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍 yáng lu, but, still yet, however, nevertheless, notwithstanding.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎 yáng-na, either, or. 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒 yáng-na á-re yáng-na o-re
lyá, take either this or that.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏 shen lu, is a significant conjunction, implying—then, but, yet, still, however, moreover, &c.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐 gán, is a simple and an expressive conjunction, signifying,—then, after that, thereupon, if so, in that case, since, therefore, &c.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑 a' r ren, since then, in that case, &c.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒 (a' r plang ká, 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓 (a' r lyáng ká, on this, thereupon, consequently, &c.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓 (a' r kón ká, for this reason, on this account, hence, therefore.

𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔 dok la, 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕 sa dok la, 𐄂𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖 zang, as, so, thus, accordingly, in like manner.

$\mathcal{R}(\mathcal{E}) \mathcal{R}(\mathcal{E})$ á-ya á-ya; $\mathcal{R}(\mathcal{E})(\mathcal{E})$ á-ya-ko; $\mathcal{R}(\mathcal{Q})$ á-tse; $\mathcal{R}(\mathcal{Q}) \mathcal{R}(\mathcal{E})$ á-tse á; $\mathcal{R}(\mathcal{Q}) \mathcal{J} \mathcal{E}$ á-tse \mathcal{E} , are exclamations denoting surprise, wonder, also pain, &c.

$\mathcal{R}(\mathcal{V})$ á-chu, an exclamation expressive of cold.

$(\mathcal{E}) \mathcal{E}(\mathcal{F})$ ol-tu-dyöl, an exclamation of fright, on being startled.

$\mathcal{R}(\mathcal{D})(\mathcal{D})$ á-pá-pá, } exclamations of wonder, astonishment; Gramercy!
 $\mathcal{R}(\mathcal{D})(\mathcal{D})$ á-po-po, }

$\mathcal{R}(\mathcal{J}) \mathcal{E}$ á-ehhik-ka, an exclamation of disgust; fie! tush! faugh!

$\mathcal{O}(\mathcal{E})$ bá, is an ejaculation betokening vivacity, impatience, &c., thus, $\mathcal{O}(\mathcal{E}) \mathcal{E}(\mathcal{E}) \mathcal{E}(\mathcal{E})$ bá go nyak sho, hold! bah! I'll look to it, I'll do it.

$\mathcal{H}(\mathcal{E})$ há, a respond on being called; eh! hullo!

$(\mathcal{F}) \mathcal{E}(\mathcal{F}) \mathcal{E}(\mathcal{F})$ róng-nga róng-nga, an expression of grief, sorrow, lamentation; alas! alack! woe! &c.

$\mathcal{W}(\mathcal{E}) \mathcal{Q}(\mathcal{E})$ lá-má khyen no, an exclamation implying grief, wonder, amazement, &c. (It is derived from the Tibetan ལུ་མུ་མཁྱེན་ནོ *lu-mu mkhyen no*, the Priest knows.)

$(\mathcal{R}) \mathcal{E}(\mathcal{R})$ o-she o-she. $(\mathcal{E}) \mathcal{X}(\mathcal{E}) \mathcal{X}(\mathcal{E})$ ko-ehhe ko-ehhe, are deprecatory exclamations, do not, pray do not, forbear, merey, &c.

$\mathcal{R}(\mathcal{X}) \mathcal{W}$ á-ehhú-le, is an exclamation of admiration, praise, joy, &c. hurrah! bravo! well done! &c.



PART V.

PARTS OF SPEECH.

Formative and Derivative.—Etymology.

Numeration, &c.

1st.—of Formatives and Derivatives.

The verb is the most simple form of the Parts of Speech, and is the root from which very many of the Nouns, and most of the Adjectives and Adverbs are formed.

The Conjugation of verbs has already been shown ; it may be here meet to connote some of the

Verbal affixes and diverse Formatives.

The Conditional

is formed, by the affixed Particle 𐄂𐄃 *gang*, thus, (𐄂𐄃 𐄂𐄃 𐄂𐄃 *go li gang*, if I speak, 𐄂𐄃 𐄂𐄃 𐄂𐄃 *hu thi sho gang*, if he should arrive. Both the protasis and apodosis, of a Conditional sentence, may be connected by means of the above suffix, with the addition of the emphatic Particle 𐄂𐄃 *la*, thus, 𐄂𐄃 𐄂𐄃 *gang la*, even if; also by (𐄂𐄃 𐄂𐄃) *go-ring*, though, however; so, 𐄂𐄃 (𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃) 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 (or, (𐄂𐄃 𐄂𐄃) 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 *un go ku-do sa ma-zu fan shang ka byi gang la* (or *go-ring*) á-gó ma nyin na gang, shù phán-to la ma nyin ne, and though I give my body to be burned, and (yet) have not charity, it profiteth me nothing.

Contingency

is expressed by the Particle 𐄂𐄃 *pi*, as explained under head of Conjugation, so, (𐄂𐄃 𐄂𐄃 𐄂𐄃) 𐄂𐄃 *so-nóng yu pi*, it may, perhaps, snow. Forms of

Precatives

have also been given under the same head, thus, (ဝ ၵ *bo le*, please give me ; န(ဝ(*ṇí*) (သ ၵ *á-bá nun po che*, prithee depart hence ; န(င(*ná yá*, do let us go ; #) င *ṇí* *zúk ka che*, pray let it be done.

Optatives

may be formed, by affixing the Particle န(*á*, with, or without the reduplication of the final consonant of the verb, thus, #) န(*hu mák á*, or, န(င *mák ka á*, may he die. An Optative may also be rendered by the Imperative sign, thus, သ(ဝ ၵ ၵ *pa-no re bán ma o*, let, or may the king live.

Interrogatives

may be expressed by the Particle န *a*, so, (ဖ န(ဝ(ၵ ၵ *hó á-lom ṭi a*, did you say so ? (င င(,ဝ(*so yu wung a*, is it raining ? (ဖ န(ဝ(င(င *hó sa-thá khyu shang a*, when will you arrive ? (See also under head of (ဝ *gó*, and (ဝ *go*, pages 52, 53).

Dubiousness,

or ignorance of a circumstance, may be implied, generally, in the form of Interrogation, by the affixed Particle န *te*, thus, (င) #) င *shú zúk ka te*, what can be done ; သ(ဝ(င(န(ဝ(ၵ(န *pa-no kup sa-bá nun thop te*, whence can we obtain a prince ?

Potentials

may be formed by such verbs as, င(*khu*, implying, to be able, so, #) င(*zúk khu*, to be able to do ; (ဝ င(င(*go khu gang zúk sho*, if I could, I would.

Desideratives

may be expressed by the verb, ၵ(*gát*, to wish, as, (ဝ (ဝ(ၵ(*go nóng gát*, I want to go.

Obligatory Verbs

may be rendered, by adding to the Desiderative, the Substantive verb န(*nyí*, thus,

ᠠᠤᠵᠢ ᠭᠠᠲ ᠨᠢᠵᠢ, it is necessary, ᠬᠠᠯᠠᠭ ᠭᠠᠲ ᠨᠢᠵᠢ, it is necessary to learn ;
 ᠱᠡᠷᠠᠫᠤ ᠲᠥᠫᠤ ᠱᠡᠭ ᠬᠠᠯᠠᠭ ᠭᠠᠲ ᠨᠢᠵᠢ (or, ᠠᠵᠢ ᠱᠡᠭ ᠬᠠᠯᠠᠭ ᠭᠠᠲ ᠨᠢᠵᠢ) *she-ráp thop shang kláp pung gát nyí*,
 (or, *gát tung nyí*), to obtain wisdom, learning is necessary.

Causal Verbs

are formed, in some instances, by the addition of ᠶ *kya*, to the simple verb, thus, ᠲᠥᠫᠤ *thóp*, to escape, ᠲᠥᠫᠤᠶ *thyór*, to cause to escape ; ᠲᠥᠫᠤᠯᠠᠭ *thóp*, to knock down, ᠲᠥᠫᠤᠯᠠᠭᠶ *thyóp*, to cause to knock down ; ᠰᠤᠫᠤ *pok*, to cast down, to depose, ᠰᠤᠫᠤᠶ *pyok*, to cause to cast down, to cause to depose.

When a verb ending in ᠨᠤᠭ, takes this causal, the final is changed to ᠨᠢ; thus, ᠬᠷᠠᠭᠢ *hróng*, to ascend, ᠬᠷᠠᠭᠢᠶ *hryón*, to cause to ascend ; ᠲᠠᠭᠢ *daung*, to run, ᠲᠠᠭᠢᠶ *dyán*, to fling away, (literally, to cause to flee).

When a verb, composed of the consonant ᠨᠠ, assumes this causal form, the ᠨᠠ, is changed to ᠨᠢᠶ, thus, ᠨᠠᠭᠢ *nóng*, to go, ᠨᠠᠭᠢᠶ *nyón*, to cause to go ; ᠨᠠᠵᠢ *nák*, to straighten, ᠨᠠᠵᠢᠶ *nyák*, to cause to straighten, to rectify.

But this form is not common. The usual mode, of expressing the causal, is by affixing the verb ᠵᠡᠭᠢ *kón*, to permit, to cause, (as stated under head of conjugation), thus, ᠪᠤᠵᠢ *buk*, to beat, ᠪᠤᠵᠢᠵᠡᠭᠢ *buk kón*, to cause to beat ; ᠵᠡᠭᠢ *zúk kón*, to cause to work, &c.

A Causal may also be expressed by means of

Transitive Verbs,

formed by adding, ᠮᠠᠲᠤ *mát*, to make, to do, — to an Intransitive verb rendered adverbially, thus, ᠬᠯᠠᠭᠠᠮᠤ *klyám*, to be sweet, ᠬᠯᠠᠭᠠᠮᠤᠬᠠᠲᠤ *klyám lá mát*, to sweeten ; ᠲᠣᠮᠤ *tóm*, to be strong, to be firm, ᠲᠣᠮᠤᠬᠠᠲᠤ *tóm lá mát*, to strengthen ; ᠭᠠᠭᠤ *gó*, to be glad, ᠭᠠᠭᠤᠬᠠᠲᠤ *gó lá mát*, to gladden, &c.

Some verbs such as, ᠨᠠᠭᠢᠶ *nyón*, causal of ᠨᠠᠭᠢ *nóng*, to go : ᠬᠷᠠᠭᠢᠶ *hryón*, causal of ᠬᠷᠠᠭᠢ *hróng*, to rise, ascend ; ᠵᠡᠭᠢᠶ *byí*, to give ; ᠲᠠᠭᠢᠶ *dyán*, to cast away ; and such like,

are often affixed to other verbs, giving an emphatic Transitive sense, thus, 𐤀 𐤀𐤏, to discharge, (as, arrow, gun), 𐤀 𐤀𐤏 𐤍𐤏𐤍, to fire off; 𐤀𐤏 𐤏𐤏𐤍, to lift, 𐤀𐤏 𐤀𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, to lift up; 𐤀𐤏 𐤏𐤏𐤍, to tell, 𐤀𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍, to tell to, to relate; 𐤍𐤏 𐤏𐤏𐤍, to expel, 𐤍𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, to cast out; 𐤏𐤏 𐤏𐤏𐤍, to renounce, 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, to renounce altogether, to cast off, &c.

Some Compound verbs, bearing the sense of each verb, convey a modified signification, thus, 𐤀𐤏 𐤀𐤏 𐤏𐤏𐤍, to bring, from 𐤀𐤏 𐤏𐤏, to carry, and 𐤀𐤏 𐤀𐤏, to come, to proceed, 𐤀𐤏 𐤏𐤏 𐤏𐤏𐤍, to take away; 𐤀𐤏 𐤏𐤏𐤍, to learn, 𐤀𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, to teach. The last is, an example of, a neuter verb, changed to a (compound) transitive.

Acquisitives

may be formed by combining, with a verb, the verb 𐤏𐤏 𐤏𐤏𐤍, to go, or, 𐤏𐤏 𐤏𐤏𐤍, to become, thus, 𐤏𐤏 𐤏𐤏𐤍, to be hot, 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍, to become hot; 𐤏𐤏 𐤏𐤏𐤍, to be cold, 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍, to become cold, 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, it has become cold.

Inceptives

are formed by words implying, to commence, such as, 𐤏𐤏 𐤏𐤏𐤍, 𐤏𐤏 𐤏𐤏𐤍, 𐤏𐤏 𐤏𐤏𐤍, 𐤏𐤏 𐤏𐤏𐤍, &c. 𐤏𐤏 𐤏𐤏𐤍, means to create; 𐤏𐤏 𐤏𐤏𐤍, to found; 𐤏𐤏 𐤏𐤏𐤍, to lift; and all imply to begin. These generally precede the principal verb, thus, 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, to commence to learn to read; 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, to begin to work; this is, however, merely an elliptical form of the Conjunctive Particle, and may be expressed in full, thus, 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍, to commence work, 𐤏𐤏𐤍 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍, commencing, from the present time, to write, 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍 𐤏𐤏𐤍 𐤏𐤏𐤍, to take up and propound a new thesis.

Frequentatives

may be expressed by the repetition of the verb, thus, 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤍, to work and work, to work often, also continuously.

Continuatives

may, likewise, be formed by the Compound verb 𐄂𐄃 𐄂𐄃 *bu nong*, to carry on, thus,—𐄂𐄃 *tyuk*, to jump, 𐄂𐄃 𐄂𐄃 𐄂𐄃 *tyuk bu nong*, to go jumping along, 𐄂𐄃 *pī*, to write, 𐄂𐄃 𐄂𐄃 𐄂𐄃 *pī bu no*, continue, follow on the writing, (𐄂𐄃 𐄂𐄃) 𐄂𐄃 𐄂𐄃 *ayok zúk bu no*, carry on the work. Persistence may also be rendered by the reduplication of the verb, expressed adverbially and with the aid of another verb, thus, 𐄂𐄃 *hryóp*, to cry, 𐄂𐄃 𐄂𐄃 (𐄂𐄃 𐄂𐄃) 𐄂𐄃 *hryóp lu hryóp lu mát*, to weep much and long—or similarly, by the Conjunctive Participle, thus, 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 *dik lung dik lung thuk*, to effect by continuous striving.

Habitude

may be expressed by the addition of the verb, 𐄂𐄃 (*mát*, thus, 𐄂𐄃 *chī*, any fermented or spiritous liquor, 𐄂𐄃 *thang*, to drink, 𐄂𐄃 𐄂𐄃 𐄂𐄃 *chī than mát*, to be in the habit of drinking beer or spirits; 𐄂𐄃 𐄂𐄃 𐄂𐄃 *kháp-chóng tī*, to tell lies, 𐄂𐄃 𐄂𐄃 𐄂𐄃 *kháp-chóng tī mát*, to be in the habit of lying.

Compleatives

may be expressed by the verb, 𐄂𐄃 *tel*,* to be finished, 𐄂𐄃 𐄂𐄃 *pī tel*, to finish writing.

Of Abstract Nouns.

Abstract Nouns may be formed, by affixing to the verb, the Particle 𐄂𐄃 *lāt*, thus, 𐄂𐄃 *nók*, to be black, 𐄂𐄃 𐄂𐄃 *nók lāt*, blackness; 𐄂𐄃 *tóm*, to be firm, 𐄂𐄃 𐄂𐄃 *tóm lāt*, firmness; 𐄂𐄃 *ál*, to be new, to be fresh, 𐄂𐄃 𐄂𐄃 *ál lāt*, newness, freshness; 𐄂𐄃 *shóm*, to be stale, 𐄂𐄃 𐄂𐄃 *shóm lāt*, staleness; 𐄂𐄃 *rú*, to be old, worn, 𐄂𐄃 𐄂𐄃 *rú lāt*, oldness, wear; 𐄂𐄃 *jon*, to be young, 𐄂𐄃 𐄂𐄃 *jon lāt*, youth; 𐄂𐄃 *gán*, to be old, 𐄂𐄃 𐄂𐄃 *gán lāt*, oldness, old age; 𐄂𐄃 *nu*, to dare, to presume, 𐄂𐄃 𐄂𐄃 *nu lāt*, presumption.

𐄂𐄃 *lóm*, (literally, road, way), may be, sometimes, used to form nouns, thus, 𐄂𐄃 *hyók*, to have intercourse with, 𐄂𐄃 𐄂𐄃 *hyók lóm*, intercourse; 𐄂𐄃 *mát*, to do, 𐄂𐄃 𐄂𐄃

* 𐄂𐄃 *tel*, is also a Potential, implying, to be able; but in colloquy is seldom used in this sense.

mát lóm, conduct. It may, also, be affixed to a Substantive, forming an abstract noun, thus, རྩེ་ཤྲོད་ *pun-jum*, an enemy, རྩེ་ཤྲོད་ ལྷོ་ *pun-jum lóm*, enmity. Likewise to a compound noun, thus, ཡུ་ཤེ་ *ayeng*, a younger brother, ཡུ་ཤེ་ ལྷོ་ *ayeng zang*, like unto, after the manner of, ཡུ་ཤེ་ ཡུ་ཤེ་ *ayeng zang*, a friend, ཡུ་ཤེ་ ལྷོ་ *ayeng zang lóm*, friendship.

ལ་ *lu*, an affix, implying, mode, way of, may also form such nouns as embrace the above sense, for instance, ལ་ ལ་ *lik*, to call, ལྷོ་ *lóm*, to walk; ལ་ ལ་ ལྷོ་ ལ་ ལྷོ་ ལ་ ལྷོ་ ལ་ ལྷོ་ *go lu sa lik lu sa lóm lu thyák*, I recognised his voice and walk, (mode of calling and walking); ལྷོ་ *dyam*, to dress, ལྷོ་ ལ་ *dyam lu*, mode of dressing = fashion; ལྷོ་ (*mát*, to do, ལྷོ་ ལ་ *mát lu*, mode of doing = way, habit, custom, &c.

Some nouns may be formed from verbs, by prefixing the vowel ལ་ (*á*, thus, ལ་ ལྷོ་ *gó*, to love, ལ་ ལྷོ་ *á-gó*, love; ལ་ ལྷོ་ *gye*, to conquer, ལ་ ལྷོ་ *á-gye*, victory; ལྷོ་ *thop*, to obtain, ལ་ ལྷོ་ *á-thop*, acquisition; ལྷོ་ *thi*, to arrive, ལ་ ལྷོ་ *á-thi*, arrival, &c.

Sometimes other syllables are prefixed, thus, ལྷོ་ ལྷོ་ *kryóng*, to praise, ལྷོ་ ལྷོ་ *ta-kryóng*, praise, commendation; ལྷོ་ (*thyám*, to arrange, ལྷོ་ ལྷོ་ *pa-thyám*, arrangement, adjustment; ལྷོ་ *sa*, to be well, ལྷོ་ *tu-sá*, well, health; ལྷོ་ *chú*, to annoy, to vex, ལྷོ་ ལྷོ་ *nung-chú*, annoyance, vexation; ལྷོ་ *klák*, to revolve, circumvent, ལྷོ་ *ta-klák*, a revolution, a cycle, a circuit; ལྷོ་ *dóp*, to be precipitous, ལྷོ་ ལྷོ་ *rung-dóp* a precipitous place.

In the conversion from verb to noun, the sense, sometimes, becomes modified, thus, ལྷོ་ *túng*, to lean, to rest upon, ལྷོ་ ལྷོ་ *pa-túng*, a walking stick; ལྷོ་ *ngo*, to be old, ལྷོ་ *tu-ngot*, grey hairs, (symbolical of old age), &c.

As may be perceived in the last example, some nouns, formed from verbs ending in a vowel, assume a final consonant. Advertence, to this subject, will be hereafter made.

The Participle form, both Present and Future, may be expressed as nouns, thus, ལྷོ་ *lí*, to speak, ལྷོ་ ལྷོ་ *lí wung*, the words, the speech; ལྷོ་ (*mát*, to do, ལྷོ་ ལྷོ་

mát tung, the deed ; $\tilde{\text{ts}}(\text{mák, to die, } \tilde{\text{ts}}(\text{de } \tilde{\text{ts}} \text{ shang } \tilde{\text{thór lyáng}}$
ma nyin ne, there is no escape from death.

This form may be rendered more definite, by the addition of the Article
 re , or the Plural sign, thus, $\tilde{\text{ts}}(\text{lók, to expend, } \tilde{\text{ts}}(\text{re } \text{lók kung re}$, the
 expenditure ; $\tilde{\text{X}}(\text{hlók, to be in excess, } \tilde{\text{X}}(\text{re } \text{hlók kung re}$, the excess, the
 surplus ; $\tilde{\text{ts}}(\text{re } \text{mák kung re}$, the mortality, $\tilde{\text{ts}}(\text{de } \text{mák shung pung}$, mortals.

It may be also observed, that $\tilde{\text{ts}}(\text{de } \text{mák shung}$, which was, in the former example,
 a Subjective noun, in the latter, changes to an Objective noun.

The Infinitive, (the root of the verb), alone, may often be used to represent the
 noun, especially in combination with the afore-mentioned Particles, thus, $\tilde{\text{ts}}(\text{thi,}$
 to arrive, $\tilde{\text{ts}}(\text{re } \text{thi re}$, the arrival ; $\tilde{\text{ts}}(\text{nyi, to have, to possess, } \tilde{\text{ts}}(\text{re } \text{nyi pung}$,
 the possessions ; $\tilde{\text{ts}}(\text{lik, to call, } \tilde{\text{ts}}(\text{re } \text{lik ma thyo}$
ning a, did you not hear my call ?

There are other modes of expressing words substantively, thus,—

Nouns may be formed from verbs by affixing the word $\tilde{\text{ts}}(\text{shet, which implies,}$
 strength, power, also ; for, on account of, thus, $\tilde{\text{ts}}(\text{tsám, to hold, } \tilde{\text{ts}}(\text{re } \text{tsám shet}$,
 the handle, the purchase ; $\tilde{\text{ts}}(\text{li, to speak, } \tilde{\text{ts}}(\text{re } \text{li shet}$, the means of speaking,
 the tongue ; $\tilde{\text{ts}}(\text{ngán, to sit, } \tilde{\text{ts}}(\text{re } \text{ngán shet}$, an article for sitting on, the seat, &c.

Some verbs may, in themselves, represent Nouns, Adjectives and Adverbs ; thus,
 $\tilde{\text{ts}}(\text{hyop, to accompany } (\text{hu } \text{sa } \text{hyop sho, I shall accompany him,}$
 $\tilde{\text{ts}}(\text{hyop mít, to make accompaniment, to accompany, } (\text{hu } \text{re } \text{chho hyop re}$,
 the accompanying book ; $\tilde{\text{ts}}(\text{hu } \text{sa } \text{hyop no o, go along with him.}$

The Agentive

is expressed by the affix bo , whereby may be formed, the English affixes *er*,

man, &c., thus, 𐄎 (*mát*, to do, 𐄎 (*o mát bo*, a doer; 𐄎 (*zúk*, to work, 𐄎 (*o zúk bo*, a worker; 𐄎 (*sút*, to kill, 𐄎 (*o sút bo*, a slayer; 𐄎 (*gán*, to be old, 𐄎 (*o gán bo*, an old animal, (man or beast); 𐄎 (*jín*, to be mad, 𐄎 (*o jín bo*, a mad-man; 𐄎 (*rok*, to read, 𐄎 (*o rok bo*, a reader; 𐄎 (*phyók*, to sweep, 𐄎 (*o phyók bo*, a sweeper, &c.

Before (*o bo*, verbs, ending in a vowel, assume their final consonant, thus, 𐄎 (*lĩ*, to speak, 𐄎 (*o lĩn bo*, a speaker; 𐄎 (*shi*, to see, 𐄎 (*o shĩn bo*, a seer, a beholder; 𐄎 (*ai*, to come, 𐄎 (*o aĩt bo*, a comer, &c.

Nouns may also be formed from Adjectives, by affixing to the latter the particle (*o bo*, thus, 𐄎 (*á-ryám*, good, 𐄎 (*o á-ryám bo*, a good one; 𐄎 (*á-plang*, above, 𐄎 (*o á-plang bo*, a higher one, a superior, &c.

(*o bo*, may be affixed to the following Particles indicative of the Tense, 𐄎 (*bám*, the present; 𐄎 (*shum*, the euphonic alteration of the Future (*sho*, or, *shu*); 𐄎 (*det*, the emphatic Present Participle sign; thus, 𐄎 (*o zúk bam bo*, one who is working; 𐄎 (*o zúk shum bo*, one who will work; 𐄎 (*o zúk det bo*, one who is working or just about to work; 𐄎 (*á-dyut sa á-lon, mǎk-krap bām bo sang, mǎk det bo sa mǎk nún bo sang, tjang thyn lung dá ũgi*, after the battle, the sleepers, the dying and the dead, all lay co-mingled.

It may also be affixed to all Auxiliary and Compound verbs, thus, 𐄎 (*o zúk kón bo*, one who causes work; 𐄎 (*o zúk lel bo*, one who has finished working; 𐄎 (*o zúk khut bo*, one capable of working.

The Particle, 𐄎 (*o shum bo*, is, very generally, affixed to verbs, forming nouns of agency, thus, 𐄎 (*ngot*, to cut, 𐄎 (*o ngot shum bo*, an instrument for cutting, a cutter; 𐄎 (*pĩ*, to write, 𐄎 (*o pĩ shum bo*, material for writing, pens, &c;

ᠣᠪ *bu*, to carry, ᠣᠪᠢᠰᠣᠨ (ᠣ *bu shum bo*, means of carrying, a vehicle; *ᠳᠠ, to lie, *ᠳᠠᠰᠣᠨ (ᠣ *dá shum bo*, an article for lying on, a couch, &c.

All Agentive formatives may be expressed by affixing to a Substantive, a verb in the Agentive form, thus, (ᠠᠶᠠᠯᠠ *ayok*, work, (ᠠᠶᠠᠯᠠᠮᠠᠲᠤ (ᠣ *ayok mát bo*, a worker, a workman; ᠮᠠᠨᠤ, game, ᠷᠠᠵᠠᠨ *ryák*, to follow after, to pursue, ᠮᠠᠨᠤᠷᠠᠵᠠᠨ (ᠣ *mān ryák bo*, a hunter; ᠨᠭᠣ, fish, ᠲᠠᠮᠤ, to catch, ᠨᠭᠣᠲᠠᠮᠤ (ᠣ *ngo tsám bo*, a fisherman; ᠠᠯᠤ, to solicit, to beg, ᠰᠠᠨᠶᠢᠮᠤ, alms, charity, ᠰᠠᠨᠶᠢᠮᠤᠠᠯᠤ (ᠣ *sa-nyim ul bo*, a beggar; ᠲᠢᠭᠤ, to train, to discipline, ᠣᠨᠤ, a horse, (ᠣᠨᠤᠲᠢᠭᠤ (ᠣ *on tyu bo*, a horse-breaker; ᠣᠪ *bu*, a load, ᠣᠪ *bu*, to carry, ᠣᠪᠪᠤᠨ (ᠣ *bu bun bo*, a porter; ᠮᠣᠨᠤ, drugs, ᠠᠯᠤ, to sell, (ᠮᠣᠨᠤᠠᠯᠤ (ᠣ *món ul bo*, a druggist; ᠶᠢᠮᠤᠯᠤ, a house, (*ᠳᠣᠯᠤ, to own, ᠶᠢᠮᠤ (*ᠳᠣᠯᠤ (ᠣ *li dōk bo*, a house owner; ᠴᠢᠬᠣ, a book, ᠶᠠᠭᠠᠨ, to know, ᠴᠢᠬᠣᠶᠠᠨ (ᠣ *chho yān bo*, a scholar; ᠷᠢᠩᠭᠤ, a language, ᠮᠤᠶᠠ, to be versed in, ᠷᠢᠩᠭᠤᠮᠤᠶᠠᠨ (ᠣ *ring myām bo*, a linguist; ᠶᠢᠰᠤᠨ, astronomy, (ᠰᠢᠶᠠᠰᠤᠨ, a star, ᠲᠤᠰᠤ, calculation), (ᠮᠤᠶᠠᠨᠭᠣᠩ, to be skilled, ᠶᠢᠰᠤᠨᠭᠣᠩ (ᠣ *kár-tsu myong bo*, an astronomer; ᠠᠶᠠᠨᠲᠤᠰᠤ, (ᠠᠶᠠᠨᠲᠤᠰᠤ, black), black arts, divination, ᠠᠶᠠᠨᠲᠤᠰᠤᠶᠠᠨ (ᠣ *nák tsu yām bo*, (or, ᠮᠤᠶᠠᠨᠲᠤᠰᠤ (ᠣ *myām bo*, (ᠮᠤᠶᠠᠨᠲᠤᠰᠤ, &c.), a diviner, a necromancer, &c.

Adjectives

may, in like manner, be formed by the affix (ᠣ *bo*, by which, either simply, or combined with other formatives, the English Adjectives of quality and manner, &c, terminating in able, ible, ful, &c, may be expressed, thus—ᠷᠢᠶᠠᠨᠤ, to be beautiful, ᠷᠢᠶᠠᠨᠤ (ᠣ *ryām bo*, beautiful; ᠭᠠᠨᠤ, to be old, ᠭᠠᠨᠤ (ᠣ *gán bo*, old, aged; ᠭᠠᠨᠤᠶᠠᠨᠤ, to be troublesome, ᠭᠠᠨᠤᠶᠠᠨᠤ (ᠣ *gyān bo*, troublesome; ᠨᠠᠲᠤ, to hurt, to be injurious, ᠨᠠᠲᠤ (ᠣ *nāt bo*, hurtful, baneful, &c.

And so compound formatives may be expressed, thus, ᠶᠢᠰᠤᠨ *kóm*, silver, money,

𐄢𐄣 *nyí*, to have, to possess, 𐄢𐄣 𐄢𐄣 (𐄢 *kóm nyím bo*, a possessor of money, wealthy ;
 𐄢 *shet*, strength, 𐄢 𐄢𐄣 (𐄢 *shet nyím bo*, strong, vigorous ; (𐄢 *kho*, use, profit, (𐄢
 𐄢𐄣 (𐄢 *kho nyím bo*, useful, profitable ; 𐄢 *kher*, skilfulness, dexterity, 𐄢 𐄢𐄣 (𐄢
kher nyím bo, skilful, dextrous ; 𐄢 *rang*, to watch, to guard, 𐄢 (𐄢 *ran bo*, watchful,
 𐄢𐄣 *ka-jú*, a dog, 𐄢𐄣 𐄢 (𐄢 *ka-jú ran bo*, a watch dog ; 𐄢𐄣 *lí*, to speak, 𐄢 *ya*,
 to know, 𐄢𐄣 𐄢 (𐄢 *lin yám bo*, talkative ; 𐄢𐄣 𐄢𐄣 (𐄢 *lin myám bo*, eloquent ; (𐄢 *on*,
 a horse, 𐄢𐄣 *thúl*, to ride, (𐄢 𐄢𐄣 (𐄢 *on thúl bo*, a rider, a horseman ; (𐄢 *jóng*, to
 be accustomed, to be practised in, (𐄢 𐄢𐄣 (𐄢 *on thúl jóng bo*, an experienced
 equestrian, &c.

Passive Adjectives

may be formed, from Active verbs, by affixing 𐄢 (𐄢 *thóm bo*, the agentive of the
 verb (𐄢 *tho*, to place ; thus, 𐄢𐄣 *lí*, to speak, 𐄢𐄣 𐄢 (𐄢 *lí thóm bo*, spoken ; 𐄢𐄣 *pí*,
 to write, 𐄢𐄣 𐄢 (𐄢 *pí thóm bo*, written ; 𐄢𐄣 *zúk*, to make, 𐄢𐄣 𐄢 (𐄢 *zúk thóm bo*,
 made, fashioned ; 𐄢 *fat*, earth, 𐄢 𐄢𐄣 (𐄢 *fat zúk thóm bo*, made of earth, ear-
 then, 𐄢𐄣 *fýu*, a cooking vessel, 𐄢𐄣 𐄢 𐄢𐄣 (𐄢 *fýu fat zúk thóm bo*, an earthen
 cooking vessel ; 𐄢𐄣 *thók*, to weave, 𐄢𐄣 𐄢 (𐄢 *thók thóm bo*, woven, 𐄢𐄣 *tór*, silk,
 𐄢𐄣 𐄢𐄣 𐄢 (𐄢 *tór thók thóm bo*, woven silk ; 𐄢𐄣 *yuk*, a letter, (𐄢 *tho*, to register,
 𐄢𐄣 (𐄢 𐄢 (𐄢 *yuk tho thóm bo*, a registered letter, &c.

Adjectives may, also, be expressed by verbs in the Participle form, in conjunc-
 tion with the relative Particle 𐄢 *sa* ; thus, (𐄢 *ro*, to fear, 𐄢𐄣 *lóm*, a road, (𐄢
 (𐄢𐄣 𐄢 (𐄢 *ro wung sa lóm*, a fearful road ; 𐄢𐄣 *thyan*, to laugh, 𐄢𐄣 (𐄢 𐄢 (𐄢
thyan nung sa apok, a laughable affair ; 𐄢𐄣 *mák*, to die, 𐄢𐄣 *duk*, illness, 𐄢𐄣 (𐄢 𐄢 𐄢
mák shung sa duk, a mortal disease ; 𐄢𐄣 *byóng*, to coax, (𐄢𐄣 𐄢𐄣 *óng kup*, a child,
 (𐄢𐄣 (𐄢 𐄢 (𐄢𐄣 *byóng nguy sa óng kup*, a coaxing, winsome child ; (𐄢 *zo*, to
 eat, 𐄢𐄣 (𐄢𐄣 *thám-pót*, a fruit, (𐄢 𐄢𐄣 (𐄢 𐄢 (𐄢 *zo sham bo sa thám-pót*, an edible
 fruit ; (𐄢𐄣 𐄢𐄣 *óng-chhi*, oppression, 𐄢 (𐄢 *ká bo*, an overseer of work, (𐄢𐄣 𐄢𐄣 𐄢
 (𐄢𐄣 𐄢 𐄢 (𐄢 *óng-chhi mát tung sa ká bo*, an oppressive task-master.

Nouns and Substantives may, in like manner, be rendered Adjectively; thus, ཉམ་ཆོ ལ་ *yu-muk*, mourning, lamentation, ཉམ་ཆོ ལ་ རྒྱུ་ལྷོ ལ་ *yu-muk sa á-tyan*, a mournful, lamentable occurrence; རྒྱུ་ལྷོ ལ་ *kúng*, wood, རྩ་ ལ་ *rom*, a box, རྩ་ལྷོ ལ་ *kúng sa rom*, a box of wood, a wooden box; རྩ་ལྷོ ལ་ *pun-jeng*, iron, རྩ་ལྷོ ལ་ *ta-rol*, a bar, རྩ་ལྷོ ལ་ *pun-jeng sa ta-rol*, an iron bar; རྩ་ལྷོ ལ་ *fut sa fju*, an earthen cooking vessel.

This form may be expressed elliptically, thus, རྩ་ལྷོ ལ་ *kúng rom*, a wooden box; རྩ་ལྷོ ལ་ *pun-jeng ta-rol*, an iron bar; རྩ་ལྷོ ལ་ *fut fju*, an earthen cooking vessel, རྩ་ལྷོ ལ་ *gál*, to break, རྩ་ལྷོ ལ་ *fut fju gál thóm bo*, a broken earthen cooking vessel, &c., &c.

Nouns and Verbs, &c.

are occasionally formed by a compound of two words, some of which may be used separately, and some only in composition; thus, རྩ་ལྷོ *thám*, a thing, is prefixed to a number of words. It generally gives a modified sense to the affixed word, though in some instances, the latter, in a disconnected state, may bear altogether a different meaning, or may not be employed in Lepcha; so, རྩ་ལྷོ *pót*, to fructify, རྩ་ལྷོ *thám-pót*, a fructified thing, (རྩ་ལྷོ *á-pót*), a fruit; རྩ་ལྷོ *bang*, (རྩ་ལྷོ *á-bang*), a foundation, a stem, རྩ་ལྷོ *tham-bang*, a support, the produce of the earth, &c.; རྩ་ལྷོ *chúng*, to foster, རྩ་ལྷོ *thám-chúng*, a quadruped, animals inferior to (claiming the cherishment of) man; རྩ་ལྷོ *bik*, means a cow, but, རྩ་ལྷོ *thám-bik*, implies, an insect. རྩ་ལྷོ *so*, rain, 2, the weather, 3, (in compos.) the state of the weather or atmosphere; རྩ་ལྷོ *sóng*, to be clear, to be pure, རྩ་ལྷོ རྩ་ལྷོ *so-sóng* the morning dawn; རྩ་ལྷོ *myar*, dim, obscurity, རྩ་ལྷོ རྩ་ལྷོ *so-myar*, the shades of evening; རྩ་ལྷོ *lyóp*, to flash, རྩ་ལྷོ རྩ་ལྷོ *so-lyóp*, sheet-lightning. རྩ་ལྷོ *sák* (in compos.), the mind and its state, རྩ་ལྷོ *ryú*, to be good, རྩ་ལྷོ རྩ་ལྷོ *sák-ryú*, to rejoice; རྩ་ལྷོ *tóp*, to support, རྩ་ལྷོ རྩ་ལྷོ *sák-tóp*, to uphold the mind, to encourage, to comfort. རྩ་ལྷོ *lót*, to return; prefixed gives signification of repetition, corresponding to the English particle *re*; thus,

Nouns of Diminutiveness

are formed, by the affix 𐤊 *kup*, (𐤊𐤋 *á-kup*, a child, little); so, 𐤊𐤍 *li kup*, a small house, a cottage; 𐤊𐤍𐤏 *fju kup*, a pipkin; 𐤊𐤍𐤏𐤍 *óng*, a child, 𐤊𐤍𐤏𐤍 *óng kup*, a little child; 𐤊𐤍𐤏𐤍𐤏𐤍𐤏𐤍 *rung-nyit óng kup*, the little Rung-nyit river. Like 𐤊 *mo*, it may be affixed to a verb, implying minuteness, forming and giving emphasis to

𐤊 *mo*, a female, (sex); Chin. 母 *mo*, mother; Sax. *moder*, Lat. *mater*, (*μήτρα* a womb); mulier &c.; a genitrix; (so, milk, the flow and power of *m*, productive force flowing from the *μήμα*, the productive source; see *l*, *k*, &c. in P. of L.) The word *man* is compounded of above creative *m* with the basic formative *n*, flowing with primitive force; hence *man* (Chin. 民 *min* men,) simply signifies, the created being; emphatically, above all other *ani-ma*. It was formerly, like the Lepcha 𐤊𐤍𐤏 *ma-ró*, applied to either sex; so *he-man*, *she-man*, &c.; so also *wo-man*, (root, Lep. 𐤊𐤍 *w*, to be worthy, worth; Privative, Sax. *we*, sorrow, woe, ("in sorrow shalt thou bring forth children")); Sansk. 𐤊𐤍 *we*, to weave; Sax. *weftun*, to weave; *weft*, *wif*, a woman, a wife, = a weaver; so Lep. 𐤊𐤍𐤏𐤍 *wo-mo*, a spindle, a spinning-wheel,—symbolical of the flow of the life, and work of a woman. Sax. *wer*, a man (the primeval flow of *w*), is applied to the male; (see *w*, *r*, &c. in Powers of Letters).

The same word *man* is seen flowing with privative force in the Lep. 𐤊𐤍𐤏 *mán*, to wan, to want, to be minus, adverb, no, not; Sansk. 𐤊𐤍𐤏 *má*, no, not, *non*; Heb. 𐤊𐤍𐤏 *mán*, to refuse, to deny; Arab. 𐤊𐤍𐤏 *mán*, to forbid; Sax. *man*, sin, evil; Lat. *mal*, *malus*, &c. &c. We have it again with primitive power in Sansk. 𐤊𐤍𐤏 *man*, the soul, the spirit, 𐤊𐤍𐤏 *mán*, honor, (honor, literally, flowing with *high*, *living* spirit: privative, Fr. *honi*, evil, dishonor). In Latin we find *mo*, as a suffix to *ho*, *ho-mo*, signifying man, (not radically, as has been rendered, from *humus* earth-born; but simply born of or created with *h*, (life). In Chinese *ho*, is a radical, and frequent recurring word, implying a primitive flow, as, 呼 *ho*, to breathe forth; 𐤊𐤍𐤏 *ho*, air; 𐤊𐤍𐤏 *ho*, fire; 𐤊𐤍𐤏 *ho*, sound; 𐤊𐤍𐤏 *ho*, a river, (all flowing forth); 𐤊𐤍𐤏 *ho*, good, (primitive); 𐤊𐤍𐤏 *ho*, to unite, (the flow round, the circular flow); 𐤊𐤍𐤏 *ho*, grain, (the fuel, the support of life); 𐤊𐤍𐤏 *ho*, hue, blood = (the flow = life), &c. So Heb. 𐤊𐤍𐤏 *hi*, 𐤊𐤍𐤏 *ja-hi*, lit. existing, being, (the Being, I am); Arab. 𐤊𐤍𐤏 *ho*, *hu*, he is, (the Being); Heb. 𐤊𐤍𐤏 *hoa*, he, the Being; Arab. 𐤊𐤍𐤏 *hoa*, the air, (the spirit); Hind. 𐤊𐤍𐤏 *hoa*, was; 𐤊𐤍𐤏 *ho*, art; 𐤊𐤍𐤏 *hi*, is, (the Being). &c., &c. Take examples of *h* in the pronouns, (the pronouns, primitively, representing the First Being); Lep. 𐤊𐤍𐤏 *hó* thou, (the Being); Lep. 𐤊𐤍𐤏 *hu*, Sax. and Eng. he, (the Being); Lep. 𐤊𐤍𐤏 *hu-s*, (of he), Sax. and Eng. *his*, (the Being's); Inflection, Lep. 𐤊𐤍𐤏 *hum*, Sax. and Eng. *him*; (Arab. 𐤊𐤍𐤏 *ham*, a mutual flow, [of the Persons]), Sansk. 𐤊𐤍𐤏 *ham*, we (Sax. *hwám*, whom); Lep. 𐤊𐤍𐤏 *á-yú*, Sax. *eww* Eng.

Noun, Adjective, and Adverb,

thus— chu , to be small, chu kup re , the small one, the little one ;
 $\text{zo chu kup } \tilde{\text{nyi}} \text{ bán}$, there is only a very little rice ; $\text{hu chu kup mál ma zo ne}$, he only ate very little.*

The Season, or Appropriate time

for anything, is expressed by the suffix rón , and may be affixed to Substantives,

ye, you ; Lep. hu-yú , Sax. *heo, hii*, &c. Eng. *they* ; Inflect. hu-yám , Sax. *heom, hem*, Eng. *them* ; Sax. Gen. *hi-ra*, of them, (relatively, of the being) ; comparatively, Sax. *heah, hiah*, high ; *hiera*, higher, (Gr. *ἑρῶς*, appertaining to [*ἔ, εἰ* the Being] the Gods, [the eternal flow], Lat. *hæres*, the heir, the successor, [the flow on flow]), Ger. *herr*, man, (hon.) ; Sax. *herra*, a lord, Gr. *ἥρος*, Lat. *heros*, a hero, (emphatically, a man, a being). So we have Arab. *mai*, implying extension, Sans. *ma-hú*, great, (high flow, life), &c. In the Ho language, *ho*, means a man. (For the root and the power of *h*, in these, and in all other words, see *h*, in Powers of Letters.)

The Lepcha word ma-ró , is seen flowing with primitive force in the Heb. marí , erect (as man), high, exalted, Chaldee *ma-ra*, a great man, (Arab. *mir*), a prince, a lord ; (Sax. *mere*, Lat. *maris*, Fr. *mer*, [*mere*, mother,] a lake, a sea, (whence the waters [the spirits] flow and return) ; Hind. *mera*, mine, (the Lord's). Compare also Lep. ma-ró , with the Latin word *mas*, (*mā's*, of or belonging to the being), dropping the *r* and resuming it again in the inflection, *ma-ris*, whence, Mars, martial, &c., so also, *mos, mo-ris*, of, or appertaining to the (primitive, the right) way of man = *mo-ral*, &c. The privative force is at once seen in such words, as Lep. ma-ri , dirt, pollution, Sansk. mri , ma-rá , Lat. *mors, mortis*, (*μῑρός*), of or appertaining to the (*μῑρός*) destiny of man = death ; Pers. *mard*, (prim.) a man ; *mur-dah*, (life flown), dead, Eng. murder, &c. ; mor-tality. (Note also, ma-run , the allotted period of life ; likewise, ma-ra , an evil spirit of great malignity [Sansk. ma-ra Gr. *μῑρῶν*] whose influence is fatal ; so, Heb. mar a spreading evil, [Lev. xiii. 51, mar translated, a fretting leprosy], mar , bitter, Sans. ma a desert, without water, [without ma spirit, life] ; so, Gr. *μαρῶν, μαρῶν*, a flow to naught, to death ; Eng. to mar, murr, murrain, &c., &c. ;—see, definition of primitive and privative letters in P. of L.). So also Lep. ma , negative, privative, not, without ; Tib. ma , not, Pers. ma , dead, (without *a*), Heb. mat , dead, (without *at*), Arab. mat , repose, death, (without *of*), &c. &c. ; (see *m*, &c. in Powers of Letters).

In making, here, these few desultory observations, it is not my object to give an exposition of the powers of letters, nor would it be possible to do so within the limits of a foot-note ; but I hope, shortly, to publish a work, with a diagram, showing the true Powers of Letters ; exponential of the basis of all language and tongues.

* chu kup , a child, a cub, &c.

or verbs, thus, (ᳵᳵ *ayok*, work, (ᳵᳵ ᳵᳵ *ayok rón*, work time; (ᳵᳵ *lyón*, play, (ᳵᳵ ᳵᳵ *lyón rón*, play time; ᳵᳵ (*pát*, to sow, ᳵᳵ ᳵᳵ (*pát rón*, sowing time; ᳵᳵ *ayek*, to reap, ᳵᳵ ᳵᳵ *ayek rón*, reaping time, harvest, &c.

Nouns expressing—time, the period of,—may be expressed by the word, (ᳵᳵ *thok*, thus, (ᳵᳵ *óng*, a child, (ᳵᳵ (ᳵᳵ *óng thok*, childhood; ᳵᳵᳵ *pa-nyóm*, an old man, ᳵᳵᳵ (ᳵᳵ ᳵᳵ (*pa-nyóm thok ká*, in old age; ᳵᳵᳵ *mi*, a man, ᳵᳵᳵ (ᳵᳵ *mi thok*, a generation, a period of one generation. It is also affixed to verbs, in the form of abstract nouns, thus, ᳵᳵ *zú*, to live, ᳵᳵ (ᳵᳵ ᳵᳵ (*zúm thok ká*, during lifetime, &c.

Adjectives

expressing worthy, deserving of, fit for, proper, may be formed from verbs by affixing the suffix (ᳵᳵ *chhok*, thus—ᳵᳵ *lun*, to reprimand, ᳵᳵ (ᳵᳵ *lun chhok*, fit to be reprimanded, blameworthy, reprehensible; ᳵᳵᳵ *kryón* to praise, ᳵᳵᳵ (ᳵᳵ *kryón chhok*, deserving of praise, praiseworthy, commendable; ᳵᳵ *zo*, to eat, ᳵᳵ (ᳵᳵ *zóm chhok*, fit for eating, edible.

This form of speech may be also expressed, by the verb ᳵᳵ *thup*, to be fitting to be admissible, &c., thus, ᳵᳵᳵ *zóm thup*, admissible food, food fit for eating, &c.; it likewise may be rendered by the particle ᳵᳵ *shet*, for, on account of, so, ᳵᳵᳵ *zóm shet*, for eating, edible, (see also, ᳵᳵ *shet*, p. 97).

Comparative Similitude

may be expressed by the suffix, ᳵᳵ *zang*, thus, ᳵᳵᳵ ᳵᳵ *á-re zang*, like this; ᳵᳵᳵ ᳵᳵ *o-re zang*, like that; ᳵᳵᳵᳵ ᳵᳵ *á-chu re zang*, like that down there; ᳵᳵᳵᳵ ᳵᳵ *á kup zang*, like a child, childish; ᳵᳵᳵ ᳵᳵ *óng zang*, boyish; ᳵᳵᳵᳵ ᳵᳵ *ta-ayu zang*, womanish; ᳵᳵᳵᳵ ᳵᳵ *ta-gri zang*, manly; ᳵᳵᳵᳵ ᳵᳵ *pa-no zang*, king-like, kingly; ᳵᳵᳵ ᳵᳵ *so-zang*, cold, ᳵᳵᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ *hó so-zang re zang nyóng*, do you feel cold, (literally, after the manner of cold).

External Resemblance

may be indicated by the particle རྟེན་ *mu*, thus, རྟེན་ རྩ་ *dak mu*, to be sick, རྟེན་ རྩ་ *dak mu*, sickly; རྟེན་ རྩ་ *mák mu*, deathlike; རྟེན་ རྩ་ *zóm mu*, an eatable appearance, palatable looking, &c.

From Substantives, derived from the Tibetan, Adjectives of intensity, expressing possession, fulness, &c., may be formed by the addition of the particles, རྩ་ *chen*, and རྩ་ *den*, (derived from the Tibetan adjective formatives, རྩ་ *chen*, རྩ་ *lhan*), thus, རྩ་ *nor*, wealth, རྩ་ རྩ་ *nor-den*, rich, wealthy; རྩ་ རྩ་ *rin chen*, valuable, costly; རྩ་ རྩ་ *uóng chen*, (ལྷ་རྩ་ *suang-chen*, full of light) invaluable, very precious; རྩ་ རྩ་ *ú-chen*, headed character, (རྩ་ རྩ་ *dbu chen*, large Tibetan character). A superlative may be formed by the suffix རྩ་ *chhok*, as explained under head of Degrees of Comparison, (page 32), &c.

2nd.—Of Negation.

The negative, no, is expressed by, རྩ་ རྩ་ *má ne*, རྩ་ *mán*, རྩ་ རྩ་ *mán ne*, as stated under head of Adverbs.

A verb is expressed negatively by prefixing the particle, རྩ་ *ma*, and affixing རྩ་ *ne*; thus, རྩ་ རྩ་, to know, རྩ་ རྩ་ རྩ་ *má gá ne*, not to know; རྩ་ རྩ་, to see, རྩ་ རྩ་ རྩ་ *má shí ne*, not to see; རྩ་ *són*, to be dry, རྩ་ རྩ་ རྩ་ *ma són ne*, not to be dry.

Verbs ending in a vowel, may generally have a negative *n* surposed in addition to the one affixed, thus, རྩ་ རྩ་, to be, to have, རྩ་ རྩ་ རྩ་ *ma nyin ne*, not to be, not to have; རྩ་ *khu*, to be able, རྩ་ རྩ་ རྩ་ *ma khun ne*, not to be able.

When a verbal Particle forms part of the sentence, it follows the negative sign, and the རྩ་ *ne* becomes changed to རྩ་ *na*, thus, རྩ་ རྩ་ རྩ་ *go má uóng na*

krút, counsel, (ခံ *chhóm*, to agree, မှီဝဲ (ခံ) (ဝဲ) *krút ma chhóm num bo*, not agreeing in counsel, dissentient, &c.

The English privative particle “less”, &c., is particularly expressed by affixing to a noun, မရှိ (ဝဲ) *ma nyin num bo*, one not possessing, without; thus, အဘိုး (ဝဲ) မရှိ (ဝဲ) *á-bo ma nyin num bo*, without a father, fatherless; အမေ (ဝဲ) မရှိ (ဝဲ) *á-kup ma nyin num bo*, childless; မရှိ (ဝဲ) မရှိ (ဝဲ) *grón ma nyin num bo*, hopeless; အစွမ်း *chhet*, strength, အစွမ်း (ဝဲ) မရှိ (ဝဲ) *chhet ma nyin num bo*, without strength, feeble, &c.

An Adjective

signification may be given, by affixing the particle မှီဝဲ *sa*, to the Negative Participle, thus, (ဝဲ) *kho*, to be useful, မရှိ (ဝဲ) မှီဝဲ *ma kho nung sa thám*, or, (ဝဲ) မရှိ (ဝဲ) မှီဝဲ *kho ma nyin nung sa thám*, a worthless article.

Adverbs of Negation

may be formed by affixing မရှိ (ဝဲ) *ma nyin ne*, to the affirmatives, thus, မှီဝဲ (ဝဲ) *sa-thá lu*, (ခဲ) မရှိ (ဝဲ) *shok nā lu*, ever, မှီဝဲ (ဝဲ) မရှိ (ဝဲ) *sa-thá lu ma nyin ne*, (ခဲ) မရှိ (ဝဲ) မရှိ (ဝဲ) *shok nā lu ma nyin ne*, never; မှီဝဲ (ဝဲ) မရှိ (ဝဲ) *su-bá lu ma nyin ne*, no where; (ဝဲ) မရှိ (ဝဲ) မရှိ (ဝဲ) *to lu ma nyin ne*, no one; (ဝဲ) မရှိ (ဝဲ) မရှိ (ဝဲ) *shú la ma nyin ne*, nothing; မှီဝဲ (ဝဲ) မရှိ (ဝဲ) *sa-re lu ma nyin ne*, no way, no means, no manner, &c.

Verbs in the negative form, may be used adverbially, thus, အစွမ်း *chhet*, to stop, to cease, မရှိ (ဝဲ) *ma chhet ne*, not to cease; (မ) *yu*, to rain, (မ) မရှိ (ဝဲ) *so ma chhet na yu*, to rain without ceasing, incessantly; (ဝဲ) *ro*, to fear, မရှိ (ဝဲ) *ma ro na nong*, to go along fearlessly; this form may be more fully expressed by adding the conjunctive participle sign; or the Auxiliary verb, မှီဝဲ *mát*, may be introduced, thus, မရှိ (ဝဲ) မရှိ (ဝဲ) *ma ching na lung zik*, or, မရှိ (ဝဲ) မရှိ (ဝဲ)

𐄢𐄣𐄤 *ma ching na mátt zúk*, to work or do anything without thinking, thoughtlessly.

Negation is emphatically expressed, by the adverbial particle 𐄢𐄣 *la*, affixed to the verb, and a repetition of the latter in the negative ; thus, 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 *go bánn lu ma bánn ne*, I shall not remain at all ; 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 *go nóng lu ma nóng ne*, I shall certainly not go, nothing shall induce me to go, &c.

Verbs compounded of two syllables, when expressed negatively, the syllables are separated by tmesis ; the negative particles being affixed to the final syllable ; thus, 𐄢𐄣 𐄢𐄣 *mik-kráp*, to sleep, 𐄢𐄣 𐄢𐄣 𐄢𐄣 *mik ma kráp ne*, not to sleep ; 𐄢𐄣 𐄢𐄣 *kyón-dyak*, to pity, 𐄢𐄣 𐄢𐄣 𐄢𐄣 *kyón ma dyak ne*, not to pity ; 𐄢𐄣 𐄢𐄣 *sák-ching*, to think, 𐄢𐄣 𐄢𐄣 𐄢𐄣 *sák ma ching ne*, not to think ; 𐄢𐄣 𐄢𐄣 *den-rí*, to believe, 𐄢𐄣 𐄢𐄣 𐄢𐄣 *den ma rí ne*, not to believe.

But this disconnection does not take place, when the dissyllabic word is a substantive, or a verb rendered as a noun, and governed by another verb ; the negative particles would, in this case, be affixed to the governing verb ; thus, 𐄢𐄣 𐄢𐄣 (or, 𐄢𐄣 𐄢𐄣) 𐄢𐄣 𐄢𐄣 *kyón-dyak* (or, *kyón-dit*) *ma yá ne*, not to know compassion, to be heartless, pitiless, merciless ; 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 *sák-chin ma khun num bo*, one unable to think, a fool, an idiot, &c.

The negative is, sometimes, expressed by either one of the two particles singly, or, as before remarked, a negative particle may be surposed ; thus, 𐄢𐄣 *ma yá*, or, 𐄢𐄣 *ma yán*, don't know ; 𐄢𐄣 *ma khun*, can't, impossible ; 𐄢𐄣 *ma shin*, can't see ; 𐄢𐄣 𐄢𐄣 *mát ma mát*, doing or not doing ; 𐄢𐄣 𐄢𐄣 𐄢𐄣 *mák na mák, zú na zú*, dying or not dying, living or dead.

A form of negation was expressed by affixing to the verb the particle 𐄢𐄣 *la-o* ; thus, 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 *go á-re zang sa thám móng nyón lu-o*, I would

not dream of such a thing. This form, though sometimes found in books, would, now, be very rarely used in colloquy.

The Tibetan Negative

particle མྱོད་ *met*, (མེད་ *med*), is sometimes affixed to verbs derived from the Tibetan; thus, འོ་མྱོད་ *nóng-met*, without value, valueless, (from ལྷ་མེད་ *snang med*, destitute of light); འཛིན་མྱོད་ *dbok-met*, (བདག་མེད་ *bdag med*), without an owner, ownerless; རྩ་མྱོད་ *ú-met*, (ལྷ་མེད་ *lbu med*, without a head, headless), the small Tibetan character.

The Negative Imperative

is formed, by changing the affixed particle གྲ་ *ne*, into གྲོ་ *nun*; thus, མ་ཤོ་གྲོ་ *ma ši nun*, do not speak; མ་ར་གྲོ་ *ma ro nun*, do not fear.

When the verb ends in a consonant, the final may be reduplicated and embodied in the negative postposition, or it is optional not to do so; thus, མ་མེ་མྱོ་ *ma mât tun*, or, མ་མེ་གྲོ་ *ma mât nun*, do not, don't; མ་ཞོ་ཅྱོ་ *ma jók kun*, do not make a noise; མ་ཞྱོ་ཤྱོ་ *ma hryóp pun*, do not cry; མ་ལྷ་ཤྱོ་ *ma thung ngun*, do not drink, &c.; or, གྲོ་ *nun*, may, at pleasure, be used with all; the reduplication of the final, however, is in general to be preferred.

3rd.—Of Inflection.

There is not much inflection in the Lepcha language, but some words, when transmuted from verb to noun, or adjective, or before certain particles and auxiliary verbs, undergo a degree of change.

Substantive nouns are uninflected by number or case. The form of inflection, in the declension of pronouns, has been given under the head of pronouns.

Verbs, ending in a vowel, when changed to the simple form of adjectives, by the addition of the prefix རྒྱ་ *á*, invariably, (when capable of final inflection), assume

the final *m*; thus, ㄅㄛ^3 *sú*, to be hot, to be pungent, ㄅㄛ^3 *á-súm*, hot, pungent; (see also under head of adjectives, pages 30, 31).

All verbs are not inflected, (as exemplified in pages 31 and 47), but such as do take inflection, take it before auxiliary verbs, (not indicative of tense), such as ㄅㄛ *khú*, to be able; ㄌㄧ^2 *lél*, to be finished; ㄌㄧ^2 *gát*, to desire; ㄌㄧ^2 *mát*, to make, to do, &c. Also before particles and words forming adjectives and nouns of agency, manner, place, &c., as ㄅㄛ *bo*, ㄌㄧ^2 *lút*, ㄌㄧ^2 *lu*, ㄌㄧ^2 *lyáng*, &c.

Nouns or formative adjectives, formed from verbs ending in a vowel, when inflected, may assume either of the three (3) finals, " \hat{m} , \hat{n} , or \bar{t} , according as custom or a regard to euphony may have prescribed. Nouns generally take the last mentioned final, only a very few, formed with the prefixed ㄌㄧ^2 *á*, possess the final \hat{n} , (not including such as are derived from verbs ending in ϵ *ng*).

The following are examples—

Verb.	Adjective.	Noun.
ㄅㄛ <i>shú</i> , to be fat,	ㄅㄛ^3 <i>á-shúm</i> , fat,	ㄅㄛ^3 <i>á-shút</i> , fat.
ㄅㄛ <i>ryú</i> , to be good,	ㄅㄛ^3 <i>á-ryúm</i> , good,	$\left\{ \begin{array}{l} \text{ㄅㄛ}^3 \text{ㄅㄛ}^3 \text{ } \end{array} \right.$ <i>sák-ryút</i> , pleasure, cheerfulness.
ㄌㄧ^2 <i>di</i> , to come,	ㄌㄧ^2 <i>á-dīm</i> , coming,	$\left\{ \begin{array}{l} \text{ㄌㄧ}^2 \text{ㄌㄧ}^2 \text{ } \end{array} \right.$ <i>á-dit</i> , a coming. $\left\{ \begin{array}{l} \text{ㄌㄧ}^2 \text{ㄌㄧ}^2 \text{ } \end{array} \right.$ <i>sák-á-dīm</i> , pleasure, satisfaction.
ㄅㄛ <i>tsú</i> , to boil,	ㄅㄛ^3 <i>á-tsúm</i> , boiling,	$\left\{ \begin{array}{l} \text{ㄌㄧ}^2 \text{ㄅㄛ}^3 \text{ } \end{array} \right.$ <i>sák-tsúm</i> , ebullition of spirits, gaiety, hilarity.
ㄌㄧ^2 <i>á</i> , to be warm,	ㄌㄧ^2 <i>á-ám</i> , warm,	ㄌㄧ^2 <i>á-ám</i> , warmth.
ㄌㄧ^2 <i>thi</i> , to arrive,	ㄌㄧ^2 ㄅㄛ <i>thit bo</i> , Ag. arriver,	ㄌㄧ^2 ㄅㄛ <i>á-thit</i> , arrival.
ㄌㄧ^2 <i>dyu</i> , to fight,	ㄌㄧ^2 ㄅㄛ <i>dyut bo</i> , a fighter,	ㄌㄧ^2 ㄌㄧ^2 <i>á-dyut</i> , war, battle.
ㄌㄧ^2 <i>tu</i> , to be ominous,	ㄌㄧ^2 ㄅㄛ <i>tum bo</i> , ominous,	$\left\{ \begin{array}{l} \text{ㄌㄧ}^2 \text{ㄌㄧ}^2 \text{ } \end{array} \right.$ <i>á-tum</i> , the evil effect of the omen.

ᠷᠢ *ru*, to be far, { ᠷᠢᠮ *ma-rūm*, far, sometimes ᠷᠢᠮᠢ *á-rum*, } ᠷᠢᠮᠢ *ma-rum*, far, afar.

ᠬᠷᠠ *hrú*, to be hot, ᠬᠷᠠᠮ *á-hrám*, hot, ᠬᠷᠠᠮᠢ *á-hrám*, heat.

Further inflection takes place, in the change from ᠷ *o*, to ᠷ *ó*, and from ᠡ *ny*, to ᠡ *n*. The following are examples:—

Change from ᠷ *o*, to ᠷ *ó*.

ᠬᠤ <i>zo</i> , to eat,	{ ᠬᠤᠣ <i>zóm bo</i> , Adj. eating, Ag. eater,	} ᠬᠤᠣᠰ <i>á-zóm</i> , food.
ᠬᠤᠲᠤ <i>tho</i> , to place,	{ ᠬᠤᠲᠤᠣ <i>thóm bo</i> , Adj. placing, Ag. placer.	} ᠬᠤᠲᠤᠣᠰ <i>thóm-lát</i> , location, installation.
ᠬᠤᠪᠤ <i>bo</i> , to give,	{ ᠬᠤᠪᠤᠣ <i>bón bo</i> , Adj. giving, Ag. giver.	} ᠬᠤᠪᠤᠣᠰ <i>bón lát</i> , the giving, donation, gift.

Exceptions.

ᠬᠤᠰᠤ <i>so</i> , to convey,	ᠬᠤᠰᠤᠣ <i>so bo</i> , Ag. conveyer,	{ ᠬᠤᠰᠤᠣᠰ <i>so lát</i> , conveyance, vehicle.
ᠬᠤᠷᠤ <i>ro</i> , to fear,	{ ᠬᠤᠷᠤᠣ <i>rom bo</i> , Adj. fearful, Ag. fearer,	} ᠬᠤᠷᠤᠣᠰ <i>rom lát</i> , fear, dread.
ᠬᠤᠯᠤ <i>klo</i> , to fall,	ᠬᠤᠯᠤᠣ <i>kloṃ bo</i> , a faller.	{ ᠬᠤᠯᠤᠣᠰ <i>kloṃ lu</i> , manner of falling.

Change from ᠡ *ny*, to ᠡ *n*.

ᠬᠤᠲᠤᠭ <i>thung</i> , to drink,	ᠬᠤᠲᠤᠨᠣ <i>than bo</i> , a drinker,	ᠬᠤᠲᠤᠨ <i>á-than</i> , drink.
ᠬᠤᠷᠠᠭ <i>rang</i> , to watch,	ᠬᠤᠷᠠᠨᠣ <i>ran bo</i> , a watcher,	ᠬᠤᠷᠠᠨᠤ <i>ran lu</i> , mode of watching.
ᠬᠤᠳᠠᠭ <i>dāng</i> , to run,	ᠬᠤᠳᠠᠨᠣ <i>dān bo</i> , a runner,	ᠬᠤᠳᠠᠨᠤᠯᠠᠭ <i>dān lýang</i> , means of, or place for running.
ᠬᠤᠰᠢᠯᠠᠭ <i>klóng</i> , to send,	ᠬᠤᠰᠢᠯᠠᠨᠣ <i>klón bo</i> , a sender,	ᠬᠤᠰᠢᠯᠠᠨᠤ <i>klón lóm</i> , way of sending.
ᠬᠤᠯᠠᠭ <i>lóng</i> , to lead,	ᠬᠤᠯᠠᠨᠣ <i>lón bo</i> , a leader,	ᠬᠤᠯᠠᠨᠤᠬᠤ <i>lón khu</i> , to be able to lead.

ㄹ(<i>lyáng</i> , to hand round,	{ ㅍ ㄹ (<i>o chí lyán bo</i> , }	ㄹ ㄹ (<i>lyán lel</i> , handed
	cup-bearer,	round, distributed.
ㄹ(<i>dóng</i> , to search,	ㅍ (<i>o dón bo</i> , a searcher,	{ ㅍ ㄹ (<i>dón shet</i> , means of
		searching.
ㄹ(<i>ryáng</i> , to crow, (as a cock),	{ ㅍ ㄹ (<i>o hik ryán bo</i> , }	ㄹ ㄹ (<i>á-ryán</i> , the crow of
	a cock that crows,	a cock.

Exceptions.

ㄹ(<i>myong</i> , to be versed in,	ㄹ (<i>o myong bo</i> , one versed in.
ㄹ(<i>jóng</i> , to be accustomed to,	ㄹ (<i>o jóng bo</i> , one accustomed.
ㄹ(<i>hóng</i> , to be low,	ㄹ (<i>o hóng bo</i> , hollow.
ㄹ(<i>sóng</i> , to be endowed with,	ㄹ (<i>o sóng bo</i> , endowed with.
ㄹ(<i>shong</i> , to dry,	&c. ㄹ ㄹ (<i>shong lyáng</i> , a drying place.

All verbs, capable of final inflection, assume their special inflection, when preceded by the adjective, and nominal particle ㄹ *á* ; but all verbs that bear inflection, do not necessarily take this prefixed ㄹ *á* ; thus, the verbs ㅍ ㄹ *lí*, to speak; ㅍ ㄹ *shí*, to see; ㄹ *tho*, to place; ㅍ ㄹ *dá*, to dig; ㅍ ㄹ *byi*, to give, &c.; may all be inflected, as, ㅍ ㄹ *shím khu*, to be able to see; ㅍ ㄹ *thóm lyáng*, a place for placing on, a rest; ㅍ ㄹ (*dín jóng bo*, one accustomed to dig; ㅍ ㄹ (*byín bo*, a giver, &c. In such verbs, the *á*, could not be correctly prefixed, *á-byín*, *á-shím*, &c., would not be idiomatic. An exception occurs in ㄹ *lí*, to speak, for though *á-lín*, would not be accurate, ㄹ ㄹ *á-lí*, is so; the sense, however, becomes modified to the instrument of speech—the tongue.

Inflection is not affected by the intervention of a word or words between the inflected and inflecting verb; thus, ㅍ ㄹ *lí*, to speak, ㅍ ㄹ *lín khu*, to be able to speak, ㅍ ㄹ ㅍ ㄹ *lín ma khun ne*, to be unable to speak; ㅍ ㄹ ㅍ ㄹ *lín ma tá ne*, not to dare to speak; ㅍ ㄹ ㄹ ㄹ (*lín á-gyáp mát bo*, one who speaks much; ㅍ ㄹ *dung*, to run, ㅍ ㄹ ㄹ ㄹ (*dún chóngh khum bo*, one able to run swiftly, &c.

Inflection does not take place in verbs that are directly derived from the Tibetan; thus, རྩུ་ *jú*, to sit, རྩུ་ འོ་ *jú bo*, a sitter, (never *jún bo*), &c.

No inflection takes place before verbs or particles indicative of tense, or voice, or that bear merely a transitive sense, nor before the particles of declension, ordinary postpositive particles, or the adverbial particle ལ་ *la*; thus, རྩུ་ རྩུ་ འོ་ *lī byi*, to tell; རྩུ་ རྩུ་ *klóng nyón*, to send off; རྩུ་ རྩུ་ *tho ayat*, to place down, to leave off, to leave alone; རྩུ་ རྩུ་ འོ་ *shī thóm bo*, the thing seen, the view; རྩུ་ རྩུ་ *ro nun*, through fear; རྩུ་ རྩུ་ *zo sa*, for eating, &c. (Not, *lín byi*; *klón nyón*; *thóm ayát*; *shim thóm bo*; *rom nun*; *zóm sa*; unless the two latter were altered to nouns, then, རྩུ་ རྩུ་ རྩུ་ *á-rom nun*; རྩུ་ རྩུ་ *á-zóm sa*, would be correct).

An exception to this rule is met with in the particle རྩུ་ *det*; verbs, ending in a vowel, are inflected before it; thus, རྩུ་ རྩུ་ *lín det*, speaking, or just about to speak; རྩུ་ རྩུ་ *ait det*, coming, or just about to come. (No other verb or particle, representative of the tense, such as *bám*, *ngán*, *sho*, *fát*, *shang*, *lung*, &c., occasions inflection. The verb རྩུ་ *kón*, [before which inflection takes place], is indicative of the imperative mood, and is an auxiliary verb similar to *khu*, *lel*, &c).

Also before the verb རྩུ་ *nóng*, to go, no inflection takes place; རྩུ་ *nón*, forming a past tense, as, རྩུ་ རྩུ་ རྩུ་ *hu thī nón*, he arrived, of course does not inflect, and though sometimes acting apparently as an auxiliary verb; as, རྩུ་ རྩུ་ རྩུ་ *go zúk nóng sho*, I shall go and do it; རྩུ་ རྩུ་ རྩུ་ *hum tī nón*, went to speak to him; it is in fact independent of the preceding verb, the sentence being elliptical, as explained in page 51.

The above are rules for inflection and non-inflection, as far as can be laid down. A little observation and practice will soon enable the learner to acquire the knowledge of what words do, or do not take inflection.

4.—Of Numeration.

The Lepcha Numerals are similar to the Tibetan. The figures, and the written denominations, are as follows :

Cardinal Numbers.

1	ᳵ	ᳵ (<i>kát</i> , one.	6	ᳵ	ᳵᳵ (<i>ta-rak</i> , six.
2	ᳶ	ᳶ (<i>nyat</i> , two.	7	ᳶ	ᳶᳵ (<i>ka-kyak</i> , seven.
3	᳷	᳷ (<i>sám</i> , three.	8	ᳶ	ᳶᳶ (<i>ka-ku</i> , eight.
4	᳸	᳸ᳵ (<i>fa-ti</i> , four.	9	ᳶ	ᳶᳶᳵ (<i>ka-kyót</i> , nine.
5	᳹	᳹ᳵ (<i>fu-ngo</i> , five.	10	ᳶ	ᳶᳶᳶ (<i>ka-ti</i> , ten.

Eleven, twelve and the 'teens are expressed by affixing ᳶᳵ (*tháp*, to the digits, combined with ᳶᳶᳶ (*ka-ti*, ten, thus, [twelve.

11 ᳶᳶ ᳶᳶᳶ ᳶᳵᳶᳶ (*ka-ti kát tháp*, eleven. | 12 ᳶᳶ ᳶᳶᳶ ᳶᳶ ᳶᳵᳶᳶ (*ka-ti nyat tháp*,

This form is generally abbreviated, by leaving out ᳶᳶᳶ (*ka-ti*, thus—

13	ᳶᳶ	ᳶᳶᳶᳶᳶ (<i>sám tháp</i> , thirteen.	17	ᳶᳶ	ᳶᳶᳶᳶᳶ ᳶᳵᳶᳶᳶ (<i>ka-kyak tháp</i> , seventeen.
14	ᳶᳶ	ᳶᳶᳶᳶᳶ ᳶᳵᳶᳶᳶ (<i>fa-ti tháp</i> , fourteen.	18	ᳶᳶ	ᳶᳶᳶᳶᳶ ᳶᳵᳶᳶᳶ (<i>ka-ku tháp</i> , eighteen.
15	ᳶᳶ	ᳶᳶᳶᳶᳶ ᳶᳵᳶᳶᳶ (<i>fu-ngo tháp</i> , fifteen.	19	ᳶᳶ	ᳶᳶᳶᳶᳶ ᳶᳵᳶᳶᳶ (<i>ka-kyót tháp</i> , nineteen.
16	ᳶᳶ	ᳶᳶᳶᳶᳶ ᳶᳵᳶᳶᳶ (<i>ta-rak tháp</i> , sixteen.	20	ᳶᳶ	ᳶᳶᳶᳶᳶ (<i>khá kát</i> , twenty, one score.

and so on, adding one, two, &c., and then proceeding on by scores, ᳶᳶᳶᳶ ᳶᳶᳶᳶ (*khá kát sa kát*, twenty-one; ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ (*khá kát sa nyat*, twenty-two, &c.; ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ (*khá kát sa ka-ti*, thirty; ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ (*khá kát sa kát tháp*, thirty-one; ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ (*khá kát sa nyat tháp*, thirty-two, &c.; ᳶᳶᳶᳶ ᳶᳶᳶᳶ (*khá nyat*, forty; ᳶᳶᳶᳶ ᳶᳶᳶᳶ ᳶᳶᳶᳶ (*khá nyat sa ka-ti*, fifty, &c.*

* This form was of course very cumbersome and awkward, entirely preventing the teaching of ordinary arithmetic. A decimal mode was necessary; which the Lepchas, on being taught, at once saw the advantage of, and learned with avidity. In a school which I established, during the short period I had the opportunity of conducting it, the Lepchas made great progress in arithmetic; and now, on all occasions when counting, they adopt the decimal mode taught them.

The Japanese numerals are Chinese. Some of these are like Japanese.
2. ni. 3. san 5 go 10 hoku 9 ku.

For the reason mentioned in the foot note, I altered this mode of reckoning, by introducing a regular decimal system. ₮ *ka*, is an abbreviation of, and stands for $\text{₮}\tilde{\text{Ⴌ}}$ *ka-ti*, ten, therefore from ten upwards, the notation may be expressed, $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}$ (*ka kát sa kát*, eleven; $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *ka kát sa nyat*, twelve, &c; $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *ka kát sa ka-kyót*, nineteen.

20 20 $\text{₮}\tilde{\text{Ⴌ}}$ *ka nyat*, twenty.

21 21 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}\tilde{\text{Ⴌ}}$ (*ka nyat sa kát*, twenty-one.

22 22 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}\tilde{\text{Ⴌ}}\tilde{\text{Ⴌ}}$ *ka nyat sa nyat*, twenty-two.

29 29 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *ka nyat sa ka-kyót*, twenty-nine.

30 30 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}$ (*ka sám*, thirty.

40 40 $\text{₮}\tilde{\text{Ⴌ}}\tilde{\text{Ⴌ}}$ *ka fa-ti*, forty.

50 50 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}$ *ka fa-ngo*, fifty.

60 60 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}$ *ka ta-rak*, sixty.

70 70 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}$ *ka ka-kyak*, seventy.

80 80 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}$ *ka ka-ku*, eighty.

90 90 $\text{₮}\tilde{\text{Ⴌ}}\text{Ⴌ}$ *ka ka-kyót*, ninety.

100 900 $\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó kát*, one hundred.

101 909 $\text{Ⴌ}\tilde{\text{Ⴌ}}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó kát sa kát*, one hundred and one.

102 902 $\text{Ⴌ}\tilde{\text{Ⴌ}}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó kát sa nyat*, one hundred and two.

110 990 $\text{Ⴌ}\tilde{\text{Ⴌ}}\text{Ⴌ}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó kát sa ka-ti*, one hundred and ten. [eleven.

111 999 $\text{Ⴌ}\tilde{\text{Ⴌ}}\text{Ⴌ}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó kát sa ka kát sa kát*, one hundred and

120 920 $\text{Ⴌ}\tilde{\text{Ⴌ}}\text{Ⴌ}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó kát sa ka nyat*, one hundred and twenty.

130 930 $\text{Ⴌ}\tilde{\text{Ⴌ}}\text{Ⴌ}\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó kát sa ka sám*, one hundred and thirty.

200 200 $\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó nyat*, two hundred.

300 300 $\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó sám*, three hundred.

400 400 $\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó fa-ti*, four hundred.

500 500 $\text{Ⴌ}\tilde{\text{Ⴌ}}$ *gyó fa-ngo*, five hundred.

- 600 ལྷོ་རྩ་ལྔ་ལྔ་ *gyó ta-rak* six hundred.
 700 ལྷོ་ཅུ་ལྔ་ *gyó ka-kyak*, seven hundred.
 800 ལྷོ་ཅུ་ལྔ་ *gyó ka-ku*, eight hundred.
 900 ལྷོ་ཅུ་ལྔ་ *gyó ka-kyót*, nine hundred.
 999 ལྷོ་ཅུ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *gyó ka-kyót sa ka ka-kyót sa ka-kyót*, nine hundred and ninety-nine.
 1000 ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ *tong-hrók kát*, one thousand.
 1010 ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *tong-hrók kát sa ka-ti*, one thousand and ten.
 1011 ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *tong-hrók kát sa kát tháp*, one thousand and eleven.
 1020 ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *tong-hrók kát sa ka nyat*, one thousand and twenty.
 2000 ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ *tong-hrók nyat*, two thousand.
 10,000 ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *hri-tsho kát*, ten thousand, one myriad.

ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *búm tsho kát*, or ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *búm kát*, one hundred thousand, one *lakh*.

ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *so-yá kát*, one million. ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *che-wó kát*, ten millions, one *kror*.

ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *tung-ghür kát*, a hundred millions.

ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *ther-búm kát*, a thousand millions.

ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *hrók hrík kát*, a hundred thousand millions.

ལྷོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ *só-só-yá kát*, a billion.

The large numbers are taken from the Tibetan.

The Ordinals

are formed from the cardinals by affixing to the latter the particle ལྷོ་ *bo*; thus, ལྷོ་ལྔ་ *kát bo*, the first; ལྷོ་ལྔ་ *nyát bo*, the second; ལྷོ་ལྔ་ *sám bo*, the third; ལྷོ་ལྔ་ *fa-ti bo*, the fourth, &c.

To this an adverbial signification may be given by adding ㄜ *sa*, or ㄹ (*ká*); thus, $\text{ㄹ}(\text{ㄜ} \text{ㄜ} \text{ kát bo sa}$, or $\text{ㄹ}(\text{ㄜ} \text{ㄹ} \text{ kát bo ká}$, with reference to the first, firstly, or $\text{ㄹ}(\text{ㄹ} \text{ㄹ} \text{ kát bo ká}$, in the first place, firstly.

Multiplicative terms,

expressing times, fold, are effected by affixing to the cardinal numbers ㄹ *thyin*, or $\text{ㄹ}(\text{ㄹ} \text{ㄹ} \text{ dyóm}$; or by prefixing ㄹ *pho*; thus, $\text{ㄹ}(\text{ㄹ} \text{ㄹ} \text{ kát thyin}$, $\text{ㄹ}(\text{ㄹ} \text{ㄹ} \text{ kát dyóm}$, or $\text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ kát}$, one time, once; $\text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ nyat thyin}$, &c., twice; $\text{ㄜ}(\text{ㄹ} \text{ㄹ} \text{ sám dyóm}$, &c., thrice; $\text{ㄹ} \text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ pho fu-lí}$, four times, $\text{ㄹ} \text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ pho fu-ngo bo re}$, the fifth time, &c.

Distributive Numerals

may be formed by reduplicating the cardinals with ㄜ *sa*, intervening; thus, $\text{ㄹ}(\text{ㄜ} \text{ㄹ} \text{ kát sa kát}$, one by one, $\text{ㄹ} \text{ㄜ} \text{ㄹ} \text{ nyat sa nyat}$, two by two, &c.

Collective Numbers

are denoted, by different words, according to their significations; thus, the term to express two (persons or things), is expressed relatively (as shown under head of Pronouns), by affixing to the pronoun ㄹ *nyi*, as, $\text{ㄹ}(\text{ㄹ} \text{ hu-nyi}$, those two persons or things; $\text{ㄹ} \text{ nyum}$, the two, both. Double (joined together) is rendered by $\text{ㄹ}(\text{ㄹ} \text{ bryók}$, &c., as $\text{ㄜ} \text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ sa-dyar-mi bryók bo}$, a double barrelled gun. Numbers, crowds, flocks, herds, &c., are expressed by $\text{ㄹ}(\text{ㄹ} \text{ wóng bo}$, $\text{ㄹ}(\text{ㄹ} \text{ zám bo}$, $\text{ㄹ}(\text{ㄹ} \text{ á-dáp}$, $\text{ㄹ}(\text{ㄹ} \text{ á-nór}$, &c.; thus, $\text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ mi-móng}$, a crowd of people, $\text{ㄹ}(\text{ㄹ} \text{ luk dáp}$, a flock of sheep, $\text{ㄹ}(\text{ㄹ} \text{ bik nór}$, a herd of cows, &c.

A time, a turn, is expressed by $\text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ po-len}$, (sometimes, $\text{ㄹ} \text{ㄹ}(\text{ㄹ} \text{ pho-len}$); thus, $\text{ㄜ} \text{ㄜ}(\text{ㄹ} \text{ㄹ} \text{ㄹ} \text{ ku-su po-len gum}$, it is my turn, &c., &c.

PART VI.

SYNTAX; FIGURATIVE AND HONORARY SPEECH;
EXPLETIVES, &c., &c.1.—Of *Syntax*.

The simplicity of the Lepcha language; the paucity of inflection, obviating the necessity of forms of concord in gender, number or case, or in the government of verbs, &c.; and with what has already, in this work, been said on the subject, leave little that needs explanation from syntax: a few remarks, however, may be deemed requisite.

In the formation of a sentence, the governing noun or the subject is, generally, placed first, the predicate follows; the object in the predicate clause precedes the verb; thus, ལ(ཨྱ, ཨྱ) (ཤ) *sa-kon kùng tyót*, Sakon felled a tree, (literally, Sakon tree felled).

The Article is seldom expressed, but when required the numeral adjective ཨྱ *kát*, one, *a*; or the particle མྱ *mu*, may be used; or, if definite, the particle རྱ *re*, (as explained under head of Articles, page 23); when employed they follow the noun; as, ལ(ལྱ) ཨྱ *cháng-gú kát*, a wolf.

Adjectives formed with the prefixed རྱ *á*, as a rule, follow the noun; thus, ལ(ལྱ) རྱ(ཤྱ) *cháng-gú á-tím*, a large wolf. Sometimes, however, the adjectives may precede the noun; thus, རྱ(མྱ) (ལྱ) *á-má lóm*, a secret road; but this may be considered to be an hyperbaton, not the regular form.

When the article is employed with a noun in apposition, or with a noun and adjective, it follows the subsequent noun, or attribute; thus, ལ(ཨྱ) ཨྱ(མྱ) (མྱ) རྱ *sa-kon ka-mór jem bo re*, Sakon the artist; ལ(ལྱ) རྱ(ཤྱ) རྱ *cháng-gú á-tím re*, the large wolf.

ᄒᄒᄒ *gát shang sa thám*, a desirable thing; ᄒᄒᄒᄒᄒᄒ *dyák kung sa mĩ*, a blazing fire; ᄒᄒᄒᄒᄒᄒᄒ *lók nòn bo sa ġi-chhó*, damaged goods; ᄒᄒᄒᄒᄒᄒ *shá-nye sa pa-hĩp*, a leaden pipe, &c.; (see, also, remarks on this subject, page 101).

Two nouns may be united together in the form of a relative possessive case, or, *in regimine*; in this form, the order of the words is the same as the English. When the affixed noun commences with ᄒ (á, the vowel is, invariably, dropped; thus, ᄒᄒᄒᄒᄒ *á-tĩ*, an egg, ᄒᄒᄒᄒᄒ *fo-tĩ*, a bird's egg, (instead of ᄒᄒᄒᄒ ᄒᄒᄒᄒᄒ *fo sa á-tĩ*, the egg of a bird); ᄒᄒᄒᄒ *á-sháp*, a nest, ᄒᄒᄒᄒ *fo-sháp*, a bird's nest; ᄒᄒᄒᄒ *á-thu*, honey, ᄒᄒᄒᄒ, ᄒᄒᄒᄒ, ᄒᄒᄒᄒᄒᄒᄒ, ᄒᄒᄒᄒᄒᄒ *ról-thu, hu-thu, tung-bum-thu, sa-ĩm-thu*, (different sorts of) bee's honey; ᄒᄒᄒᄒ *á-róng*, a horn, ᄒᄒᄒᄒᄒ *bik-róng*, a cow's horn; ᄒᄒᄒᄒ *á-yu*, an eye (of needle, &c.), ᄒᄒᄒᄒᄒ *ryun-yu*, a needle's eye; ᄒᄒᄒᄒᄒ *á-thyák*, a head, ᄒᄒᄒᄒᄒᄒ *jat-thyák*, a pin's head; ᄒᄒᄒᄒᄒ *á-rúk*, a young shoot, ᄒᄒᄒᄒᄒ *po-rúk*, a bamboo shoot; ᄒᄒᄒᄒᄒ *á-dót*, the remnant, the balance, ᄒᄒᄒᄒᄒᄒ *a-zóm dót*, the remains of food, &c.

But when ownership or possession is directly implied, the genitive case is more emphatic; it is also more dignified, and when significance is desired to be conveyed, this case would be, judiciously, used; should ᄒ (á, be the first letter of the succeeding noun, it would be correctly retained; thus, ᄒᄒᄒᄒᄒᄒᄒ *lo-pán sa á-mik*, the eye of the master; ᄒᄒᄒᄒᄒᄒᄒᄒ *num-shim-nyo sa á-lut*, the heart of man; ᄒᄒᄒᄒᄒᄒᄒ *sok sa á-sóm*, the spirit of life, &c.

Possessive pronouns precede the noun; when the latter commences with ᄒ (á, the vowel may, or may not be dropped; thus, ᄒᄒᄒᄒᄒᄒᄒᄒ *ka-su á-bo sa lĩ*, *ká*, or, ᄒᄒᄒᄒᄒᄒᄒᄒ *ka-su bo sa lĩ ká*, in the house of my father. The elliptical form, ᄒᄒᄒᄒᄒᄒᄒᄒ *ka-su á-bo lĩ ká*, my father's house, is sometimes expressed, but this form, here, is slovenly, and rendering the sentence incomplete, it should not be acknowledged.

pang dop nón, the houses, household goods, and gardens were burned.

When a noun, in the plural, is qualified by an adjective, the plural sign may succeed, or precede the adjective; thus, $\text{ㄖㄛ} \text{ㄹ}(\text{ㄹ}) \text{ㄱ}$, or, $\text{ㄖㄛ} \text{ㄱ} \text{ㄹ}(\text{ㄹ})$ *ma-ró á-ryúm sang*, or, *ma-ró sang á-ryúm*, good people. The former is, perhaps, the more idiomatic.

Pronominal adjectives, generally, precede the noun; thus, $\text{ㄹ}(\text{ㄹ}) \text{ㄱ}$ *á-re chho*, this book; $\text{ㄱ} \text{ㄹ} \text{ㄹ}(\text{ㄹ})$ *sa-re ma-ró*, which man? or, any man, &c.

The Postpositive Particles $\text{ㄱ}(\text{ㄹ})$ *go-rúng*, $\text{ㄱ} \text{ㄱ} \text{ㄱ}$ *gang la*, and ㄱ *la*, may be separated from the Pronoun or Adverb by a word, or clause; thus, $\text{ㄱ}(\text{ㄹ}) \text{ㄱ}$ *to go-rúng*, whosoever; $\text{ㄱ} \text{ㄹ}(\text{ㄹ}) \text{ㄱ}(\text{ㄹ})$ *to ma-ró go-rúng*, what person, soever, $\text{ㄱ} \text{ㄱ} \text{ㄱ}(\text{ㄹ})$ *to n̄yi go-rúng*, whosoever there may be. $\text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *sa-re gang la*, whichsoever, $\text{ㄱ} \text{ㄱ} \text{ㄱ}(\text{ㄱ} \text{ㄱ} \text{ㄱ})$ *sa-re gát gang la, lya*, whichsoever you please, take. $\text{ㄱ} \text{ㄱ} \text{ㄱ}$ *to gang la*, whosoever; $\text{ㄱ}(\text{ㄱ} \text{ㄱ} \text{ㄱ}(\text{ㄱ})) \text{ㄱ} \text{ㄱ} \text{ㄱ}$, $\text{ㄱ} \text{ㄱ} \text{ㄱ}(\text{ㄱ} \text{ㄱ} \text{ㄱ}(\text{ㄱ}))$ *go to sa á-kup go gang la, hó sa shú khòk n̄yi wung a*, whossoever child I may be, what business is it of yours. $\text{ㄱ} \text{ㄱ} \text{ㄱ}$ *shú la*, whatever, whatsoever, every; $\text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *shú la ma n̄yin ne*, nothing, $\text{ㄱ} \text{ㄱ} \text{ㄱ}$ *kho n̄yi*, it is of use, $\text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *shú kho la ma n̄yin ne*, it is of no use, $\text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *shú thyo la ma khun ne*, I can hear nothing. $\text{ㄱ} \text{ㄱ}$ *to la*, every one; $\text{ㄱ} \text{ㄹ} \text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *to ma-ró kát la ma hám ne*, there is not one single person remaining.

Dissyllabic verbs, compounded of two words, may be separated by a qualifying word; thus, $\text{ㄱ} \text{ㄱ} \text{ㄱ}$ *den-rí*, to believe, $\text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *den kám rí*, to have little faith, $\text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *e den kám rí bo sang ngá*, O ye of little faith; $\text{ㄱ} \text{ㄱ} \text{ㄱ}$ *kyón-dyak*, to pity, to feel compassion, $\text{ㄱ} \text{ㄱ} \text{ㄱ} \text{ㄱ}$ *kyón n̄m dyak*, to have exceeding compassion, (see, also, the same construction in the negative form, page 109).

But this disseverance does not take place where the word is a substantive ; thus, ᄃᆞᆫ ᄃᆞᆫ *kyón-dit*, compassion, pity ; ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *kyón-dit á-tím*, great pity ; ᄃᆞᆫ *tuk-nóm*, a nose, ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *tuk-nóm kung-kóng bo*, an aquiline nose, &c.

Pronominal adjectives and adverbs, when expressed relatively, may, abbreviated, be repeated emphatically after the verb ; thus, $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *sa-lem nóng lem go la nóng sho*, whither you go, thither will I go also ; $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *hó sa-bí bám bí go la bám sho*, wheresoever you dwell, I shall also dwell ; $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *hó sa-thá mák thá go la mák sho*, whenever you die, I shall die also ; $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *hu sa-lo zúk lo, go la zúk sho*, as he does, so shall I do ; $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *hu sa-tet zúk tet go la zúk sho*, I will do as much as he does ; $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *á-yú sa-re ching re, sa-re gát re thop sho*, whatever you think, whatever you desire, you shall obtain, &c.

The preceding adverb may be omitted, and the succeeding verb and adverb may, then, be expressed as a compound noun ; thus, $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *go hu nóng lem nóng sho*, I will go where he goes, I will go his whither-ward.

In speaking of the 1st, 2nd and 3rd persons, singly, the singular number (not as in some languages, the plural) is always employed ; thus, ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ or, ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *go á-dom*, or, *hó mun tí*, I spoke to thee ; $\text{ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ}$ *hó nun hum býi*, thou gavest him, &c ; (not even in honorary language does this form ever change).

The instrumental case, when the noun governs an active verb, may, generally, be used instead of the Nominative ; thus, ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ or, ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *hu tí*, or, *hu nun tí*, he said. But it cannot be, correctly, used in connection with an intransitive verb ; thus, ᄃᆞᆫ ᄃᆞᆫ ᄃᆞᆫ *hu dāng*, (not, *hu nun dāng*), he ran. It may often be, advantageously, employed in indicating the governing noun, especially in a compound sentence, where the word may happen to be far separated from the governed verb. It is

also, sometimes, made serviceable as an intervention between two symphonious letters; thus, 𐌸𐌺𐌹𐌸𐌹 *hu nun hum byi*, (instead of 𐌸𐌺𐌹𐌸𐌹 *hu hum byi*), he gave him.

Words, capable of direct inflection, (as pronouns), may be inflected, when governed by transitive verbs ; thus, *ω ρ(ξ)ῶ* *go á-yûm tî*, I told you, or, I spoke to you.

Verbs signifying -sending and conveying- when governing nouns, referring to a second person, require the aid of a postposition ; thus, (ω ῥῖ) ʃ) € (or, ʃ) (ω (or, ʃ) (ω € () É Ṗ go *nun hu ká*, (or, *hu lyáng*, or, *hu lyáng ká*), *yuk byat*, I sent a letter to him, (not, him a letter); (ω ʃ) € (É) Ṗ (ʃ go *hu ká ká yuk rem klóng*, I sent the letter by his hands, or, in his charge, (not him with the letter), &c.; € (ω) (ω) () É ʃ *ka-su lyáng bu-ú*, bring it to me, &c.

The Substantive verbs (ω go, $\bar{\omega}$ gó, &c., do not inflect a noun; thus, (ω Ψ) $\bar{\omega}$) go hu gum, I am he; Ψ ζ (Γ ζ $\bar{\omega}$). (ε $\bar{\rho}$) \bar{x} ($\bar{\kappa}$) $\bar{\epsilon}$ ($\bar{\omega}$ $\bar{\xi}$) hu ma-ró re (not, rem) gum, to nun á-dyut ká gye fát, he is the man who conquered in battle.

In the Imperative mood, the verb 𐄂 kón, inflects the noun ; thus, 𐄂𐄃𐄆𐄇 𐄈𐄉 𐄊𐄋 ka-sum nòn kón, let me go ; not so in the Hortative mood, which is expressed by means of the particle 𐄌 ká ; thus, 𐄍𐄎𐄏𐄑𐄒 𐄓𐄔𐄕𐄖 𐄗𐄘 (ka-yú nóng ká, let we (not us) go.

Nouns are not inflected, by simple postpositions, (as in English they, generally, are by prepositions); thus, (𐌸 𐌹𐌳 *hó sa*, of thee, (lit. of thou); 𐌸)𐌺𐌰)𐌳𐌰 𐌸𐌰 𐌸𐌰 *hu tun-dók ká*, on his account, (lit. on account of he); (𐌹𐌸)𐌺𐌰)𐌳𐌰 *go hu kón óp*, I fired towards him (he). &c.

[illegible]

erning the 1st and 2nd persons; the latter, when governing the 3rd person; thus, ㄷ(쑤) (O *ka-sum bo*, give me; ㄷ(ㅍ) (O *á-dom bo*, give thee; ㅍ) ㅅ(으) ㄷ(으) *hum býi*, give him; ㄷ(으) (O *ka-yúm bó*, give us; ㄷ(으) (O *á-yúm bo*, give ye: ㅍ) ㅅ(으) ㅅ(으) ㄷ(으) *hu-yúm býi*, give them. It is the same, if the verb be used in a transitive sense; thus, ㄷ(으) ㅅ(으) (O *ka-sum lí bo*, speak to me; ㅍ) ㅍ) ㅅ(으) ㄷ(으) *hum dun býi*, tell him.

In speech the future particle ㄷ(으) *sho*, like the future sign in English, is generally abbreviated; thus, ㄷ(으) ㄷ(으) ㄷ(으) *go nóng sho*, would be pronounced ㄷ(으) ㄷ(으) ㄷ(으) *go nóng sh'*, I'll go; so, ㅍ) ㅅ(으) ㅍ) *'é hu dī sh'*, he 'll come; ㅍ) ㅅ(으) ㅍ) *'é hó mát sh'*, thou 'lt do it, &c.

Neither prescribed time nor space will admit a particularizing of every little point that may occur in the formation and construction of sentences, enough, however, has been said to facilitate the learner in acquiring the language, and this is the object of this work. I shall conclude this subject, by showing an example of the diversity of significations, which a single word may possess, and the influence these exert in modifying expressions of speech.

Though the language abounds in synonyms, yet numerous words bear many various meanings, both simple and in combination with other words, effecting great play and power of speech. I shall take, as an example, the word ㅅ(으) *mát*, giving some of its significations.

ㅅ(으) *mát*, to do, to make, &c. 2, to become, to acquire; ㅅ(으) ㅅ(으) ㅅ(으) ㅅ(으) *chho ma mát na gang, muk-nyám lýáng mán-pó, vón lýáng ma nyin ne*, unless you become holy, except to the land of departed spirits (hades), to no other place shall you go, (ㅅ(으) ㅅ(으) *Tu-she sung, Tashe's history*). 3, to effect; ㅍ) ㅅ(으) ㅅ(으) ㅅ(으) *hu pu-no mát bám*, he affects, assumes the king. 4, to suppose; ㄷ(으) ㅅ(으) ㅅ(으) *á-re lí rem mát ta*, suppose, imagine, assume, (make out) this to be the house. 5, to befall; ㅍ) ㅅ(으) ㅅ(으) ㅅ(으) *hu ká sa-thi zak*, misfortune has befallen him. 6, to make a custom, habit of; ㅍ) ㅅ(으) ㅅ(으) ㅅ(으) *hu ngól lúk mát*, he is in the habit of rising early. 7, used as a substantive, for the thing, or, action; ㅍ) ㄷ(으) ㅅ(으) ㅅ(으) ㅅ(으) *hu á-lang kát mát lí, á-nye kát mát lí*, he now says one thing, presently another.

hence, it is necessary for the person desirous of being conversant with the Lepcha language to acquaint himself with this mode of speech ; not only to the end, that he may attain a thorough knowledge of the tongue ; but, also, to save himself from the imputation of being considered dull of comprehension ; for as the Lepchas say, རྩྭ་ཁོ་ལོ་འོ་, འོ་ཁུ་ལུ་རྩྭ་, རྩྭ་ཁུ་ལུ་རྩྭ་ཤོ་ལོ་, ཤོ་ལོ་ *ma-ró yām bo nun, bong kyang tyu ren, mik kyang tyu ren shī wung, yā sho*, a man of wit will understand. by seeing the corner of the mouth move, or the corner of the eye twinkle.

The following are some examples of words,

<i>English.</i>	<i>Ordinary words.</i>	<i>Tung-bór.</i>
Water,	འུ་ <i>úng,</i>	ཤྩྭ་ཁོ་ (རྩྭ <i>tur-jám mo.</i>
Fire,	ཤྩྭ་ <i>mī,</i>	འུ་ཤྩྭ་ (རྩྭ <i>tung-yāl mo.</i>
Rice,	ཆ་ <i>zo,</i>	ཤྩྭ་ཁོ་ (རྩྭ <i>tur-fám mo.</i>
Do. boiled,	ཆ་ རྩྭ་ <i>zo men,</i>	འོ་ཤྩྭ་ (རྩྭ <i>num-or mo.</i>
Milk.	ཤྩྭ་ <i>nyen,</i>	འུ་ལོ་ (ལོ་ <i>tung tshóng.</i>
Meat,	ཤྩྭ་ <i>mān,</i>	རྩྭ་ཤྩྭ་ <i>mā-rī.</i>
Spirit (liquor),	ཤྩྭ་ <i>chī,</i>	འོ་ཤྩྭ་ (རྩྭ <i>num-fyeng mo.</i>
Fish,	ཇ་ <i>ngo,</i>	ཤྩྭ་ཤྩྭ་ (རྩྭ <i>puu-shāl mo.</i>
Dog,	ཆ་ཤྩྭ་ <i>ka-jü,</i>	ཤྩྭ་ཤྩྭ་ (འོ་ <i>shīn húl bo.</i>
Cow,	ཤྩྭ་ <i>bik,</i>	འུ་ལོ་ (རྩྭ <i>tu-lóm mo.</i>
Pig,	ཤྩྭ་ <i>món,</i>	འོ་ཤྩྭ་ (རྩྭ <i>num-júr mo.</i>
Goat,	ལ་ཤྩྭ་ <i>sa-ár,</i>	འོ་ལོ་ (འོ་ <i>bong gyáp bo.</i>
A cock,	ཤྩྭ་འོ་ <i>hik bu,</i>	འོ་འོ་ <i>lum bu.</i>
Rat,	ཆ་ལོ་ <i>ka-lók,</i>	འོ་ཤྩྭ་ (འོ་ <i>bong jak bo.</i>
A bear,	ལ་རྩྭ་ <i>sa-mo,</i>	འུ་ལོ་ (རྩྭ <i>tung-gop mo.</i>

<i>English.</i>	<i>Ordinary words.</i>	<i>Tung-bór.</i>
Monkey,	𑖇𑖫𑖞 <i>sa-hu,</i>	𑖇𑖫𑖞 (𑖇 <i>mlem ryám bo.</i>
Woman,	𑖇𑖫𑖞 <i>ta-ayu,</i>	𑖇𑖫𑖞 (𑖇 <i>num-lóp mo.</i>
A Lepcha,	𑖇𑖫𑖞 <i>róng,</i>	(𑖇 𑖇𑖫𑖞 <i>mo-tun-chi.</i>
A Hindoo,	𑖇𑖫𑖞 <i>lám,</i>	𑖇𑖫𑖞 (𑖇 <i>king zang bo.</i>
A priest,	𑖇𑖫𑖞 <i>yúk-mun,</i>	𑖇𑖫𑖞 (𑖇 <i>thám hyir bo.</i>
An orphan,	𑖇𑖫𑖞 <i>ryót kup,</i>	𑖇𑖫𑖞 𑖇𑖫𑖞 <i>ta-gól tuk-dim.</i>
A rupee,	𑖇𑖫𑖞 <i>kóm kát,</i>	𑖇𑖫𑖞 (𑖇 <i>zer bo.</i>
An eight áná piece,	𑖇𑖫𑖞 (𑖇 <i>thá-lá kát,</i>	𑖇𑖫𑖞 (𑖇 <i>num-bóng lóp.</i>
A road,	𑖇𑖫𑖞 <i>lóm.</i>	𑖇𑖫𑖞 <i>ta-mo.</i>
A tree,	𑖇𑖫𑖞 <i>kúng,</i>	𑖇𑖫𑖞 <i>sa-shim.</i>
Fire wood,	𑖇𑖫𑖞 <i>sháng,</i>	𑖇𑖫𑖞 (𑖇 <i>num-ngál mo.</i>
A large basket,	𑖇𑖫𑖞 <i>tung-gryóng,</i>	𑖇𑖫𑖞 <i>sa-ót.</i>
A net,	𑖇𑖫𑖞 <i>sung-tí,</i>	𑖇𑖫𑖞 <i>ka-ehór.</i>
To bite,	𑖇𑖫𑖞 <i>tsúk,</i>	𑖇𑖫𑖞 <i>rán.</i>
To be born,	𑖇𑖫𑖞 <i>gyek,</i>	𑖇𑖫𑖞 <i>klyák.</i>
Day to break,	𑖇𑖫𑖞 (𑖇 <i>so-sóng ngán,</i>	𑖇𑖫𑖞 (𑖇 <i>tur-zut lín.</i>
Stolen goods,	𑖇𑖫𑖞 (𑖇 <i>tuk-mo sa thám,</i>	𑖇𑖫𑖞 (𑖇 <i>num-shál mo.</i>
The house is burned,	𑖇𑖫𑖞 (𑖇 <i>lí dop nón,</i>	𑖇𑖫𑖞 (𑖇 <i>bám túr nón.</i>
To part with,	𑖇𑖫𑖞 (𑖇 <i>thám lyót,</i>	𑖇𑖫𑖞 (𑖇 <i>vyal nyón.</i>

𑖇𑖫𑖞 (𑖇 𑖇𑖫𑖞 𑖇𑖫𑖞 𑖇𑖫𑖞 (𑖇 𑖇𑖫𑖞 *hó dor-je-ling ka pur-gyeng bí zo nyón sho,*
 you will have to eat lentils (Ervum lens) in Dorjeling; means, you will be put into
 jail, if you go to Dorjeling.

&c.

&c.

3.—Of *Honorific Language*.

Honorific, or respectful language (ཇེ་ལྷ་ཤྲ་ *she-so ring*), may also be considered a distinct part of the Lepcha tongue. It is used by inferiors to superiors; likewise, among equals, when a polite and courteous mode of speech is desired to be employed. It may be called the court language; most of the words are derived from the Tibetan, as may be seen by the following examples.

<i>English,</i>	<i>Ordinary,</i>	<i>Honorary words.</i>
To walk, to go,	ལྷ་ lóm, འདྲ་ nóng,	ཤྲ་ chün.
To sit,	ཉི་ ngán,	ཤྲ་ jü.
To rise,	ལྷ་ lók,	འདྲ་ jóng.
To look, to see,	ཤྲ་ shi,	ཆ་ zu.
To speak,	ཤྲ་ lí,	ལྷ་ súnq.
To hear, to listen,	ཉི་ nyan,	ལྷ་ sán.
To accept, to eat,	ལྷ་ lya, ཆ་ zo,	ཉི་ je.
To give, to grant,	ལ་ bo, ཤྲ་ býi,	འདྲ་ nóng.
To forget,	ཤྲ་ myón,	ཉི་ yel.
To remember,	ལྷ་ (ཤྲ་) sák nóñ,	ཆ་ ཅྲ་ (ལ་ ལྷ་) kú kre bo sun.
To know,	ཉི་ yá,	ལྷ་ khjen.
Body,	ཆ་ ma-zu,	ཆ་ kú.
Head,	ཤྲ་ (ལྷ་) á-thyák,	ཤྲ་ ú.
Hair of ditto,	ཤྲ་ (ཤྲ་) á-tsóm,	ཤྲ་ (ཆ་) ú-kró.
Head dress,	ཉི་ཉི་ tuk-tuk,	ཤྲ་ (ཆ་) ú-shó.
Turban,	ཤྲ་ pók,	ཤྲ་ (ལ་) ú-thong.
Pillow,	ལྷ་ (ཆ་) thyák-kám,	ཤྲ་ ཅྲ་ ú-nye.
Mouth,	ཤྲ་ (ལ་) á-bong,	ཆ་ she.

<i>English,</i>	<i>Ordinary,</i>	<i>Honorary words.</i>
Face,	ᄋᆞᆯ ᄋᆞᆯᄋᆞᆯ <i>á-mlem</i>	ᄋᆞᆯᄋᆞᆯ <i>she-dong.</i>
Mustachios,	ᄋᆞᆯᄋᆞᆯ <i>bong-mut,</i>	} ᄋᆞᆯᄋᆞᆯ <i>she-ggan.</i>
Beard, (Hair of face, &c),	ᄋᆞᆯᄋᆞᆯ <i>ka-yát,</i>	
Lips,	ᄋᆞᆯᄋᆞᆯ <i>á-ul,</i>	ᄋᆞᆯᄋᆞᆯ <i>she-pá.</i>
Spittle,	ᄋᆞᆯᄋᆞᆯ <i>dyák,</i>	ᄋᆞᆯᄋᆞᆯ <i>she-ghóp.</i>
Blood,	ᄋᆞᆯᄋᆞᆯ <i>ví,</i>	ᄋᆞᆯᄋᆞᆯ <i>ku-tshál.</i>
Tongue,	ᄋᆞᆯᄋᆞᆯ <i>á-tí,</i>	ᄋᆞᆯᄋᆞᆯ <i>ják.</i>
Tooth,	ᄋᆞᆯᄋᆞᆯ <i>á-fó,</i>	ᄋᆞᆯᄋᆞᆯ <i>tshem.</i>
Eye,	ᄋᆞᆯᄋᆞᆯ <i>á-mik,</i>	ᄋᆞᆯᄋᆞᆯ <i>chan.</i>
Eye-lash,	ᄋᆞᆯᄋᆞᆯ <i>mik-chóm,</i>	ᄋᆞᆯᄋᆞᆯ <i>chan-shok.</i>
Eye-brow,	ᄋᆞᆯᄋᆞᆯ <i>mik-myóng</i>	ᄋᆞᆯᄋᆞᆯ <i>chan-kró</i>
Tears,	ᄋᆞᆯᄋᆞᆯ <i>mik-grúng,</i>	ᄋᆞᆯᄋᆞᆯ <i>chan-ghóp.</i>
Nose,	ᄋᆞᆯᄋᆞᆯ <i>tuk-nóm,</i>	ᄋᆞᆯᄋᆞᆯ <i>sháng.</i>
Ear,	ᄋᆞᆯᄋᆞᆯ <i>á-nyor,</i>	ᄋᆞᆯᄋᆞᆯ <i>nyan.</i>
Hand,	ᄋᆞᆯᄋᆞᆯ <i>á-ka,</i>	ᄋᆞᆯᄋᆞᆯ <i>chhók.</i>
Finger,	ᄋᆞᆯᄋᆞᆯ <i>ka-jóm,</i>	ᄋᆞᆯᄋᆞᆯ <i>chhók-sor.</i>
Foot,	ᄋᆞᆯᄋᆞᆯ <i>á-thong,</i>	ᄋᆞᆯᄋᆞᆯ <i>shóp.</i>
Heel,	ᄋᆞᆯᄋᆞᆯ <i>thong-tung,</i>	ᄋᆞᆯᄋᆞᆯ <i>shóp-tíng.</i>
Belly,	ᄋᆞᆯᄋᆞᆯ <i>tu-bak,</i>	ᄋᆞᆯᄋᆞᆯ <i>ki-to.</i>
Clothes,	ᄋᆞᆯᄋᆞᆯ <i>dum,</i>	ᄋᆞᆯᄋᆞᆯ <i>na-zó.</i>
To weep,	ᄋᆞᆯᄋᆞᆯ <i>hryóp,</i>	ᄋᆞᆯᄋᆞᆯ <i>shím.</i>
To be angry,	ᄋᆞᆯᄋᆞᆯ <i>sák lyák,</i>	ᄋᆞᆯᄋᆞᆯ <i>gong-hre.</i>
In the presence of,	ᄋᆞᆯᄋᆞᆯ <i>dun ká,</i>	ᄋᆞᆯᄋᆞᆯ <i>kám dun.</i>

<i>English,</i>	<i>Ordinary,</i>	<i>Honorary words.</i>
To enter presence,	𐄎𐄌 𐄌𐄎 (𐄌 <i>dun ká rón,</i>	𐄌𐄌 𐄎𐄌 (𐄌 <i>kún dun chó.</i>
Father,	𐄌𐄌 (𐄌 <i>á-bo,</i>	𐄌𐄌 <i>yáp.</i>
Mother,	𐄌𐄌 (𐄌 <i>á-mo,</i>	𐄌𐄌 <i>yám.</i>
To be born,	𐄌𐄌 <i>gyek,</i>	𐄌𐄌 (𐄌 <i>tóm nón.</i>
A son,	𐄌𐄌 (𐄌 <i>á-kup,</i>	𐄌𐄌 <i>se.</i>
A name,	𐄌𐄌 (𐄌 <i>á-bryáng,</i>	𐄌𐄌 <i>tshán.</i>
A letter,	𐄌𐄌 <i>yuk,</i>	𐄌𐄌 (𐄌 <i>chá-ri.</i>
A handkerchief,	𐄌𐄌 <i>ta-ró,</i>	𐄌𐄌 (𐄌 <i>chhók-pí.</i>
Water,	𐄌𐄌 <i>úng,</i>	𐄌𐄌 <i>chhóp.</i>
Food,	𐄌𐄌 (𐄌 <i>á-zóm,</i>	𐄌𐄌 <i>sá.</i>
To serve up ditto,	𐄌𐄌 (𐄌 (𐄌 <i>á-zóm so,</i>	𐄌𐄌 (𐄌 <i>sá phu.</i>
To wash,	𐄌𐄌 <i>chóng,</i>	𐄌𐄌 <i>su.</i>
To be weary,	𐄌𐄌 <i>pyal,</i>	𐄌𐄌 <i>nyil.</i>
A dream,	𐄌𐄌 <i>móng,</i>	𐄌𐄌 (𐄌 <i>nát-lóm.</i>
To recline, to rest,	𐄌𐄌 𐄌𐄌 <i>dyór dá,</i>	𐄌𐄌 <i>nól.</i>
To sleep,	𐄌𐄌 𐄌𐄌 <i>mik-krap,</i>	𐄌𐄌 <i>zum.</i>
To be sick,	𐄌𐄌 <i>duk,</i>	𐄌𐄌 <i>nyung.</i>
To grow old,	𐄌𐄌 (𐄌 <i>gán nóng,</i>	𐄌𐄌 𐄌𐄌 <i>kú-kre.</i>
To die,	𐄌𐄌 <i>mák,</i>	𐄌𐄌 <i>krong.</i>
A corpse,	𐄌𐄌 (𐄌 <i>á-fung,</i>	𐄌𐄌 <i>púr.</i>
To burn ditto,	𐄌𐄌 (𐄌 𐄌𐄌 <i>á-fung fan,</i>	𐄌𐄌 (𐄌 <i>púr jú.</i>
To bury ditto,	𐄌𐄌 𐄌𐄌 <i>fung lap,</i>	𐄌𐄌 𐄌𐄌 <i>púr tek.</i>
A sepulchre, a tomb,	𐄌𐄌 <i>chók,</i>	𐄌𐄌 (𐄌 <i>kú-góng</i>
&c.		&c.

<i>English,</i>	<i>Substantives words,</i>	<i>Expletives.</i>
Vegetables,	ḡō bí,	ḡ* dong.
Weeds (rubbish),	ḡ} mük,	ḡ shók.
Cloth,	*} dun,	ḡ* dang.
Wood,	ḡ} káng,	ḡḡ lung.
Iron,	ḡḡḡ pun-jeng,	ḡḡḡ pun-lang.
An evil spirit,	ḡ} mung,	ḡ(má.
A song,	ḡ ṽam,	*} dum.
A drum,	ḡ}*(tung-dár,	ḡḡḡ lung-ming.
A year (time),	ḡ(nám,	ḡ} tım.
Hastily,	ḡḡḡ sung-shang,	ḡḡ*(tun-dón.
An article,	ḡ(mlo,	ḡḡ blang.
A tooth,	ḡ(ḡ á-fó,	ḡ(ḡ á-ki.
A bird,	ḡ(fo,	ḡḡ yu.
A monkey,	ḡ(ḡ sa-hu,	ḡḡ pa-lap.
Love (joy),	ḡ(ḡ á-gó,	ḡ(ḡ á-nyi.
Head,	ḡ(ḡ á-thyák,	ḡ(ḡ á-lo.
Prudent, thriftly,	ḡ(ḡ ká-tsám,	ḡ(ḡ ká-jí.
A defeat,	ḡ(ḡ á-flyek,	ḡ(ḡ á-hlám.
Oppression,	ḡ(ḡ án-zo,	ḡ(ḡ án-dí.
Breath,	ḡ(ḡ á-sóm,	ḡ(ḡ á-bum.
A door,	ḡḡ vyeng,	ḡḡ grong.
Ease, quietness,	ḡ(ḡ á-kyat,	ḡ(ḡ á-dyang.
To cherish,	*} dak,	ḡḡ nyit.

5.—Of the call to Animals; and Infantine language.

The Lepchas have special terms for calling all descriptions of domestic animals; and the words used when addressing infants form, in themselves, quite a little dialect.

I shall not weary the learner with a detail of the above, but it behooves him, who would master the Lepcha language, to make himself conversant in this parlance; otherwise he may incur the displeasure of the husbandman, and be disdainfully told,

ཨ་པོ་མཚན་མཚན་མཚན་མཚན་ *hó thám-cháng mā ma yā ne*, you do not know how to call animals! or the indignant mother may reprehensively exclaim, ཨ་མཚན་མཚན་མཚན་མཚན་ *hó ayeng-bóng ríng ma thýak ne*, you are not acquainted with infantile speech! The terms may be found in their respective places in the Lepcha Dictionary.

6.—Of Prosody.

The Monosyllabic form of the Lepcha language renders the pronunciation very easy. The Lepchas are remarkably uniform in the pronunciation of words, and to this we must look to obtain correct spelling. The orthography is governed by the orthoepy.

In the pronunciation of dissyllables, whether the word be simple or compound, the accent, as a rule, falls on the last syllable; thus, ལ་ཤྲྀྭ *sa-ryóm*, an otter; འྲྀྭཨྲྀྭ *nam-vóm*, united in the wedlock, married; ཨྲྀྭཨྲྀྭ *kā-jak*, the fore-finger; ཨྲྀྭཨྲྀྭ *tū to*, to know by experience, ཨྲྀྭཨྲྀྭ *tá-chók*, a whip, ཨྲྀྭཨྲྀྭ *to-út*, equality, uniformity, ཨྲྀྭཨྲྀྭ *mī-lik*, a pearl, &c.

In words compounded of the particle འྲྀྭ *bo*, and other suffixes, the accent necessarily rests on the first syllable, the substantive part of the word; thus, ཨྲྀྭཨྲྀྭ *mī-bo*, a trance, ཨྲྀྭཨྲྀྭཨྲྀྭ *māt lu shóp lu*, modes, fashions, &c., ཨྲྀྭཨྲྀྭ *to-mo*, trousers, ཨྲྀྭཨྲྀྭ *lóm bo*, a walker, &c.

In an interrogative sentence the voice (as in English, &c.,) rises on the final accentuation; thus, ལ་ཤྲྀྭཨྲྀྭཨྲྀྭ *sa-ba nóng shang a*, where are you going to? ཨྲྀྭཨྲྀྭ *shú ka te*, what is it?

55 卩 卩 *chỉ thang le.*

th) ॐ) ॐ) (e hu ka-sum thát sho.

(Ṛ) (# 𐑦𐑧𐑦) ṢṪ (𐑦𐑧𐑦) 𐑦𐑧𐑦 𐑦𐑧𐑦 𐑦𐑧𐑦
tá zón ka-sum jīt sho. [ma.

𑜋𑜨𑜃𑜫 𑜇𑜡𑜃𑜫 𑜇𑜡𑜃𑜫 𑜇𑜡𑜃𑜫 hó sa-re gát re thām

$\mathcal{R}(\tilde{\#} \#)$ á-zón zúk.

*tuk-tuk ká, mām
ngo, sa hik ūl.*

$\frac{7}{8}$ cu R($\tilde{\nu}$) #) m̃an sa á-chòm zúk.

ᠮᠤᠰᠤᠨ ᠤᠯᠤᠰ ᠤᠨ ᠤᠯᠤᠰ *khü i, sa chò pot.*

su, bük byüp, sa sung-kri anür.

𐄌 𐄍 𐄎 𐄏 𐄐 𐄑 𐄒 𐄓 𐄔 𐄕 𐄖 𐄗 𐄘 𐄙 𐄚 𐄛 𐄜 𐄝 𐄞 𐄟 𐄠 𐄡 𐄢 𐄣 𐄤 𐄥 𐄦 𐄧 𐄨 𐄩 𐄪 𐄫 𐄬 𐄭 𐄮 𐄯 𐄰 𐄱 𐄲 𐄳 𐄴 𐄵 𐄶 𐄷 𐄸 𐄹 𐄺 𐄻 𐄼 𐄽 𐄾 𐄿 𐅀 𐅁 𐅂 𐅃 𐅄 𐅅 𐅆 𐅇 𐅈 𐅉 𐅊 𐅋 𐅌 𐅍 𐅎 𐅏 𐅐 𐅑 𐅒 𐅓 𐅔 𐅕 𐅖 𐅗 𐅘 𐅙 𐅚 𐅛 𐅜 𐅝 𐅞 𐅟 𐅠 𐅡 𐅢 𐅣 𐅤 𐅥 𐅦 𐅧 𐅨 𐅩 𐅪 𐅫 𐅬 𐅭 𐅮 𐅯 𐅰 𐅱 𐅲 𐅳 𐅴 𐅵 𐅶 𐅷 𐅸 𐅹 𐅺 𐅻 𐅼 𐅽 𐅾 𐅿 𐆀 𐆁 𐆂 𐆃 𐆄 𐆅 𐆆 𐆇 𐆈 𐆉 𐆊 𐆋 𐆌 𐆍 𐆎 𐆏 𐆐 𐆑 𐆒 𐆓 𐆔 𐆕 𐆖 𐆗 𐆘 𐆙 𐆚 𐆛 𐆜 𐆝 𐆞 𐆟 𐆠 𐆡 𐆢 𐆣 𐆤 𐆥 𐆦 𐆧 𐆨 𐆩 𐆪 𐆫 𐆬 𐆭 𐆮 𐆯 𐆰 𐆱 𐆲 𐆳 𐆴 𐆵 𐆶 𐆷 𐆸 𐆹 𐆺 𐆻 𐆼 𐆽 𐆾 𐆿 𐇀 𐇁 𐇂 𐇃 𐇄 𐇅 𐇆 𐇇 𐇈 𐇉 𐇊 𐇋 𐇌 𐇍 𐇎 𐇏 𐇐 𐇑 𐇒 𐇓 𐇔 𐇕 𐇖 𐇗 𐇘 𐇙 𐇚 𐇛 𐇜 𐇝 𐇞 𐇟 𐇠 𐇡 𐇢 𐇣 𐇤 𐇥 𐇦 𐇧 𐇨 𐇩 𐇪 𐇫 𐇬 𐇭 𐇮 𐇯 𐇰 𐇱 𐇲 𐇳 𐇴 𐇵 𐇶 𐇷 𐇸 𐇹 𐇺 𐇻 𐇼 𐇽 𐇾 𐇿 𐈀 𐈁 𐈂 𐈃 𐈄 𐈅 𐈆 𐈇 𐈈 𐈉 𐈊 𐈋 𐈌 𐈍 𐈎 𐈏 𐈐 𐈑 𐈒 𐈓 𐈔 𐈕 𐈖 𐈗 𐈘 𐈙 𐈚 𐈛 𐈜 𐈝 𐈞 𐈟 𐈠 𐈡 𐈢 𐈣 𐈤 𐈥 𐈦 𐈧 𐈨 𐈩 𐈪 𐈫 𐈬 𐈭 𐈮 𐈯 𐈰 𐈱 𐈲 𐈳 𐈴 𐈵 𐈶 𐈷 𐈸 𐈹 𐈺 𐈻 𐈼 𐈽 𐈾 𐈿 𐉀 𐉁 𐉂 𐉃 𐉄 𐉅 𐉆 𐉇 𐉈 𐉉 𐉊 𐉋 𐉌 𐉍 𐉎 𐉏 𐉐 𐉑 𐉒 𐉓 𐉔 𐉕 𐉖 𐉗 𐉘 𐉙 𐉚 𐉛 𐉜 𐉝 𐉞 𐉟 𐉠 𐉡 𐉢 𐉣 𐉤 𐉥 𐉦 𐉧 𐉨 𐉩 𐉪 𐉫 𐉬 𐉭 𐉮 𐉯 𐉰 𐉱 𐉲 𐉳 𐉴 𐉵 𐉶 𐉷 𐉸 𐉹 𐉺 𐉻 𐉼 𐉽 𐉾 𐉿 𐊀 𐊁 𐊂 𐊃 𐊄 𐊅 𐊆 𐊇 𐊈 𐊉 𐊊 𐊋 𐊌 𐊍 𐊎 𐊏 𐊐 𐊑 𐊒 𐊓 𐊔 𐊕 𐊖 𐊗 𐊘 𐊙 𐊚 𐊛 𐊜 𐊝 𐊞 𐊟 𐊠 𐊡 𐊢 𐊣 𐊤 𐊥 𐊦 𐊧 𐊨 𐊩 𐊪 𐊫 𐊬 𐊭 𐊮 𐊯 𐊰 𐊱 𐊲 𐊳 𐊴 𐊵 𐊶 𐊷 𐊸 𐊹 𐊺 𐊻 𐊼 𐊽 𐊾 𐊿 𐋀 𐋁 𐋂 𐋃 𐋄 𐋅 𐋆 𐋇 𐋈 𐋉 𐋊 𐋋 𐋌 𐋍 𐋎 𐋏 𐋐 𐋑 𐋒 𐋓 𐋔 𐋕 𐋖 𐋗 𐋘 𐋙 𐋚 𐋛 𐋜 𐋝 𐋞 𐋟 𐋠 𐋡 𐋢 𐋣 𐋤 𐋥 𐋦 𐋧 𐋨 𐋩 𐋪 𐋫 𐋬 𐋭 𐋮 𐋯 𐋰 𐋱 𐋲 𐋳 𐋴 𐋵 𐋶 𐋷 𐋸 𐋹 𐋺 𐋻 𐋼 𐋽 𐋾 𐋿 𐌀 𐌁 𐌂 𐌃 𐌄 𐌅 𐌆 𐌇 𐌈 𐌉 𐌊 𐌋 𐌌 𐌍 𐌎 𐌏 𐌐 𐌑 𐌒 𐌓 𐌔 𐌕 𐌖 𐌗 𐌘 𐌙 𐌚 𐌛 𐌜 𐌝 𐌞 𐌟 𐌠 𐌡 𐌢 𐌣 𐌤 𐌥 𐌦 𐌧 𐌨 𐌩 𐌪 𐌫 𐌬 𐌭 𐌮 𐌯 𐌰 𐌱 𐌲 𐌳 𐌴 𐌵 𐌶 𐌷 𐌸 𐌹 𐌺 𐌻 𐌼 𐌽 𐌾 𐌿 𐍀 𐍁 𐍂 𐍃 𐍄 𐍅 𐍆 𐍇 𐍈 𐍉 𐍊 𐍋 𐍌 𐍍 𐍎 𐍏 𐍐 𐍑 𐍒 𐍓 𐍔 𐍕 𐍖 𐍗 𐍘 𐍙 𐍚 𐍛 𐍜 𐍝 𐍞 𐍟 𐍠 𐍡 𐍢 𐍣 𐍤 𐍥 𐍦 𐍧 𐍨 𐍩 𐍪 𐍫 𐍬 𐍭 𐍮 𐍯 𐍰 𐍱 𐍲 𐍳 𐍴 𐍵 𐍶 𐍷 𐍸 𐍹 𐍺 𐍻 𐍼 𐍽 𐍾 𐍿 𐎀 𐎁 𐎂 𐎃 𐎄 𐎅 𐎆 𐎇 𐎈 𐎉 𐎊 𐎋 𐎌 𐎍 𐎎 𐎏 𐎐 𐎑 𐎒 𐎓 𐎔 𐎕 𐎖 𐎗 𐎘 𐎙 𐎚 𐎛 𐎜 𐎝 𐎞 𐎟 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽

ᠠᠵᠣᠮ ᠮᠠ ᠮᠣᠫ ᠦᠫ ᠠ-zóm ma móp pun.

(ᱫᱷᱟᱱ) ᱫᱷᱟᱱ ᱫᱷᱟᱱ, ᱫᱷᱟᱱ ᱫᱷᱟᱱ ᱫᱷᱟᱱ, ᱫᱷᱟᱱ ᱫᱷᱟᱱ ᱫᱷᱟᱱ.

(੬੨) *tóm-ku ma-thang ma fóm mun,*
sa phi-ling ma thang ngun, nyóm mung sa
mu lók kung sa lóng-sho gum.

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ á-do á-mlem flet.

𐌸𐌹𐌳𐌰 𐌸𐌹𐌳𐌰, (𐌸, 𐌸𐌹𐌳𐌰, 𐌸𐌹𐌳𐌰 (𐌸 𐌸𐌹𐌳𐌰),
 (𐌸 𐌸) (𐌸 *ka-su pa-hók, ko, ta-ti, tó-mo*
thong-shuk, hlóm bo o.

- Where is my comb and brush, I wish to
comb my hair ?
 𐄢𐄣 𐄣 𐄢𐄣 𐄣𐄣 𐄢𐄣 𐄣𐄣 𐄢𐄣 𐄣𐄣 𐄢𐄣 𐄣𐄣 𐄢𐄣 𐄣𐄣 𐄢𐄣 𐄣𐄣 𐄢𐄣 𐄣𐄣
 R(𐄢𐄣 𐄢𐄣 𐄢𐄣 hrit sa pak-zu sa-bá nyi
 wung a, go á-tsóm k'rat gát.
- I am going out, be so good as to give
me my hat, gloves, and stick.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 tuk-tuk, ká-shuk, sa pa-tung bo le.
- Bring that box, bundle, and umbrella.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 sa dú bú-ái.
- Open and re-close the umbrella.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 á-re á-fúr sa-tet, hō sa-tet gong ngung gó.
- What is the price of this, at what do
you value it ?
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 á-gyáp kú gum. [bám.
- It is very dear.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 go, ke ma, yang ching
- I think it cheap.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 ma wá ne, go o-tet ma rí ne.
- It is not worth as much, I would not es-
timate it so high.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 ma ching na má, kyám-hyat má lung tī.
- I spoke hyperbolically, without thinking.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 hu ká shú ngún
 nung gó.
- What is the matter with him.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 hu án dak sa
 luk-má mung zuk.
- He has fever and dysentery.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 hum món tyám
 býi, hu hrók sho.
- Give him some medicine, he will recover.
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣
 hu ma nyin ne
 hu mák sho.
- I am helpless, there is no remedy, he
will die.

You must contrive to do something to enable him to recover, nurse him well.

𐄢𐄣𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟

Munrocks 115

N. - entary 121

Sejow 124

